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THE
CHOICEST PIECES
OF

Practical Divinity,

Which have been publish'd in the
ENGLISH TONGUE.

IN FIFTY VOLUMES.

By JOHN WESLEY, M. A.
Late FELLOW of *Lincoln-College, OXFORD.*

VOL. XXXII.

BRISTOL:
Printed by E. FARLEY.

MDCCLXXV

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BY JOHN WESTER, M.A.

THE EDITOR OF THE

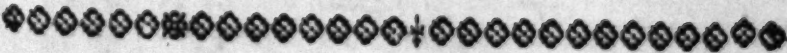
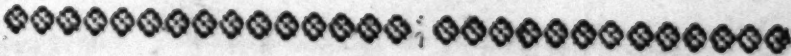
VOL. XXXII

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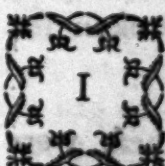


A

R E L A T I O N

OF THE

H O L Y W A R.

 N my Travels, as I walked through many Regions and Countries, I came to that famous Continent of *Universe*.

T H E R E is in this Country a fair Town, called *Mansoul*: A Town for its Building so curious, for its Situation so commodious, for its Privileges so advantagious (I mean with reference to its Original) that there is not its Equal under the whole Heaven.

I t lieth just between the two Worlds; the Builder of it was one SHADDAI. He made it the Mirror and Glory of all that He made, beyond any Thing else that He did in that Cuntry: Yea, so

A 3

goodly

goodly a Town was *Mansoul*, that the *Gods* [Angels] at the setting up thereof, came down to see it, and sang for Joy. And as He made it goodly to behold, so also mighty to have Dominion over all the Country round about. Yea, all were commanded to acknowledge *Mansoul* for their Metropolitan, all were enjoined to do Homage to it.

THERE was reared up in the Midst of this Town, a stately Palace; for Strength, it might be called a Castle; for Pleasantness, a Paradise; for Largeness, a Place so copious as to contain all the World. This Place King SHADDAI intended for Himself alone, and not another with Him; partly because of his own Delights, and partly because he would not that the Terror of Strangers should be upon the Town. This Place SHADDAI made also a Garrison of, but committed the Keeping of it only to the Men of the Town.

THE Walls of the Town were well built, yea, so firm were they knit and compact together, that had it not been for the Townsmen themselves, they could not have been shaken, or broken for ever.

THE Town had five Gates, and these were made likewise answerable to the Walls; to wit, impregnable, and such as could never be opened nor forced, but by the Will of those within. The Names of the Gates were these, *Ear-gate*, *Eye-gate*, *Mouth-gate*, *Nose-gate*, and *Feel-gate*.

It had always a Sufficiency of Provision within its Walls; it had the most wholesome and excellent Law. There was not a traiterous Person then, within its Walls: They were all true Men, and fast joined together: And it was always, so long as
it

it kept true to King SHADDAI, his Countenance and Protection.

AFTER a Time there was one *Diabolus*, a mighty Giant, made an Assault upon *Mansoul*, to take it, and make it his own Habitation.

DIABOLUS was at first one of the Servants of King SHADDAI, taken by Him into most high Favour, yea, set over the best of his Dominions; yet, through Pride, he, with many of his Companions, rebelled against their Sovereign: For this they were cast out of his Sight.

THESE ranging in much Fury from Place to Place, at last came to this spacious Country of Universe, and saw the Town of *Mansoul*; and considering that *that* Town was one of the chief Works and Delights of King SHADDAI, they resolved to make an Assault upon it. So they shouted horribly for Joy, and roared on it as a Lion upon his Prey; saying, 'Now have we found how to be revenged on King SHADDAI for what He hath done to us. So they sat down and called a Council of War, and considered with themselves what Ways they had best to engage in, for winning the Town.

HAVING ended their Council of War, they rose up, and marched towards *Mansoul*, but all invisible, save one only; nor did he approach the Town in his own Likeness, but under the Shade, and in the Body of the Dragon.

So they drew up, and sat down before *Ear-gate*, for that was the Place of Hearing for all without the Town. This done, the Giant ascended up close to the Gate, and sounded his Trumpet for Audience. At which the Chief of the Town, my
Lord

A Relation of

Lord *Innocent*, my Lord *Wilbewill*, my Lord *Mayor*, Mr. *Recorder*, and Captain *Resistance* came down to the Wall to see who was there, and what was the Matter. And my Lord *Wilbewill*, when he had looked over and saw who stood at the Gate, demanded, what he was, wherefore he was come, and why he roused the Town of *Manfoul* with so unusual a Sound.

Diabolus his Oration.

‘ GENTLEMEN of the famous Town of *Man-*
‘ *soul*, I am one that is bound by the King to do
‘ you what Service I can; wherefore that I may
‘ be faithful to myself, and to you, I have some-
‘ what of Concern to impart unto you. And first,
‘ I will assure you, it is not myself, but you; not
‘ mine, but your Advantage that I seek by what I
‘ now do. I am (to tell you the Truth) come to
‘ shew you how you may obtain Deliverance from
‘ a Bondage that unawares you are enslaved under.
‘ I have somewhat to say to you concerning your
‘ King, concerning his Law, and also touching
‘ yourselves. Touching your King, I know He
‘ is great and potent; but yet, all that He hath
‘ said to you, is neither true, nor for your Advan-
‘ tage. 1. It is not true, for that wherewith He
‘ hath hitherto awed you shall not come to pass,
‘ though you do the Thing that He hath forbidden.
‘ But if there was Danger, what a Slavery is it to
‘ live always in Fear of Punishment for doing so
‘ small a Thing as eating a little Fruit? 2. Touch-
‘ ing his Laws, this I say further, they are both un-
‘ reasonable, intricate and intolerable. Unreason-
‘ able, as was hinted before, for that the Punish-
‘ ment is not proportioned to the Offence. There
‘ is great Disproportion betwixt the Life and an
‘ Apple; yet the one must go for the other by the
‘ Law

‘ Law of SHADDAI. But it is also intricate, in
 ‘ that he saith, first, you may eat of all; and yet
 ‘ after, forbids the eating of *one*. And then, in
 ‘ the last Place, it must needs be intolerable, for-
 ‘ asmuch as that Fruit which you are forbidden to
 ‘ eat of, is that, and that alone, which is able by
 ‘ your Eating, to minister to you a Good as yet
 ‘ unknown by you. This is manifest by the very
 ‘ Name of the Tree, it is called the *Tree of Know-*
 ‘ *ledge of Good and Evil*; And have you that Know-
 ‘ ledge as yet? No; nor can you conceive how
 ‘ good, how pleasant, and how much to be desired
 ‘ to make one wise it is. Why should you be held
 ‘ in Ignorance and Blindness? Why should you
 ‘ not be enlarged in Knowledge and Understand-
 ‘ ing? Is it not grievous, that *that* very Thing
 ‘ that you are forbidden to do, would yield you
 ‘ both Wisdom and Honour? For then your Eyes
 ‘ will be opened, and you shall be as Gods.’

WHILE *Diabolus* was speaking these Words to
Manfoul, one of his Soldiers shot at Captain *Re-*
sistance, where he stood on the Gate, and mortally
 wounded him in the Head; so that he fell down
 dead over the Wall. Now when Capt. *Resistance*
 was dead (and he was the only Man of War in
 the Town) *Manfoul* was wholly left naked of
 Courage.

DIABOLUS then added, ‘ Look on the
 ‘ Tree, and the promising Fruit thereof; remem-
 ‘ ber also, that yet you know but little, and that
 ‘ this is the Way to know more.’

BUT when the Townsfolk saw that the Tree was
 good for Food, and that it was pleasant to the Eye,
 and a Tree to be desired to make one wise, they did
 as he advised, they took and did eat thereof.

JUST

JUST then, my Lord *Innaecy* sunk down in the Place where he stood, nor could he be brought to Life again. Thus these two brave Men died, the Beauty and Glory of *Mansoul* so long as they lived therein; nor did there now remain any more a noble Spirit in *Mansoul*, but they all fell down, and yielded Obedience to *Diabolus*. They then opened the Gate, both *Ear-gate* and *Eye-gate*, and let in *Diabolus* with all his Bands, quite forgetting their good SHADDAI, his Law, and the Judgment that He had annexed with solemn Threatning to the Breach thereof.

DIABOLUS having now obtained Entrance into the Town, marches up to the Middle thereof, to make his Conquest as sure as he could; and finding the Affections of the People warmly inclining to him, he made this further Speech:

‘ALAS, my poor *Mansoul*! I have done thee
 ‘indeed this Service, as to promote thee to Ho-
 ‘nour: But thou wantest one to defend thee; for
 ‘assure thyself SHADDAI will come: For sorry will
 ‘He be that thou hast broken his Bonds, and cast
 ‘his Cords away from thee. What wilt thou do?
 ‘Wilt thou, after Enlargement, suffer thy Privi-
 ‘leges to be taken away?’

THEN they all, with one Consent, said to this *Bramble*, *Do thou reign over us*. So he accepted the Motion, and became their King.

THE next Thing was, to give him Possession of the Castle: Wherefore into the Castle he goes (it was that which SHADDAI built in *Mansoul* for his own Delight.) This now was become a Den and Hold for the Giant *Diabolus*.

HAVING got Possession of this Castle, he makes it a Garrison for himself, and strengthens it with all Sorts of Provision against the King SHADDAI, or those that should endeavour the regaining it to him and his Obedience.

BUT not thinking himself yet secure, in the next Place he thinks of new modelling the Town; and so he does, setting up one, and putting down another at Pleasure. Wherefore my Lord Mayor, whose Name was my Lord *Understanding*, and Mr. Recorder, whose Name was Mr. *Conscience*, he puts out of Place and Power.

As for my *Lord Mayor*, though he had complied with the rest of the Town, in admitting of the Giant; yet *Diabolus* thought not fit to let him abide in his former Lustre and Glory, because he was a seeing Man. Wherefore he darkened him, not only by taking from him his Office and Power, but by building an high Tower just between the Sun and the Windows of my Lord's Palace: By which Means his House, and the whole of his Habitation, was made as dark as Darkness itself. And thus being alienated from the Light, he became as one that was born blind. To this his House my Lord was confined, as to a Prison; nor might he go further than within his own Bounds. And now had he had an Heart to do for *Mansoul*, what could he do for it? So that as long as *Mansoul* was under the Power of *Diabolus*, so long my *Lord Mayor* was rather an Impediment in than an Advantage to the Town.

As for Mr. *Recorder*, before the Town was taken, he was a Man well read in the Laws of his King, and also a Man of Courage and Faithfulness to speak Truth at every Occasion. Now this Man

Diabolus

Diabolus could by no Means abide, because, tho' he gave his Consent to his Coming into the Town, yet he could not, by all the Devices he could use, make him wholly his own. True, he was much pleased with many of the Giant's Laws, but he was not wholly his. He would now and then think upon SHADDAI, and have a Dread of his Law upon him, and then he would speak with a great Voice against *Diabolus*, as when a Lion roareth. Yea, and he would also at certain Times, when his Fits were upon him (for sometimes he had terrible Fits) make the whole Town of *Manfoul* shake with his Voice: And therefore the now King of *Manfoul* could not abide him.

DIABOLUS therefore feared the *Recorder* more than any that was left alive in the Town, because his Words did shake the whole Town; they were like the rattling Thunder. Since therefore the Giant could not make him wholly his own, he studied all that he could to debauch the old Gentleman, and by Debauchery to stupify his Mind, and harden his Heart in Ways of Vanity. He bethinks him of another Project also, and that was, to persuade the Men of the Town that Mr. *Recorder* was mad: And for this he urged his Fits. Thus, by one Means or another, he quickly got *Manfoul* to neglect and despise whatever Mr. *Recorder* could say: For besides, *Diabolus* had a Way to make the old Gentleman unsay and deny what he in his Fits had affirmed. And indeed this was the next Way to make himself ridiculous, and to cause that no Man should regard him. Also now he never spake freely for King SHADDAI, but always by Constraint. Besides, he would one Time be hot against that, at which another Time he would hold his Peace.

BUT

BUT to leave Mr. *Recorder*, and to come to my Lord *Willbewill*, who was another of the Gentry of the Town. This *Willbewill* was as high born as any Man in *Mansoul*; besides, he had some Privilege peculiar to himself: Together with these, he was a Man of great Strength, Resolution, and Courage, nor in his Occasion could any turn him away. But, whether he was proud of his Estate, Privileges, or Strength, he scorns now to be a Slave; and therefore resolves to bear Office under *Diabolus*, that he might be a Ruler and Governor in *Mansoul*. And he began betimes; for when *Diabolus* made his Oration at *Ear-gate*, he was one of the first that was for letting him into the Town: Wherefore *Diabolus* had a Kindness for him; and perceiving the Stoutness of the Man, he coveted to have him for one of his great Ones, to act in Matters of the highest Concern.

So he sent for him, and talked with him; but there needed not much Persuasion: For as at first he was willing that *Diabolus* should be let into the Town; so now he was willing to serve him there. When the Tyrant therefore perceived the Willingness of my Lord to serve him, he forthwith made him the Captain of the Castle. Governor of the Wall, and Keeper of the Gates of *Mansoul*: Yea, there was a Clause in his Commission, *That nothing without him should be done in all the Town of Mansoul*. Next to *Diabolus* himself, who but my Lord *Willbewill* in all the Town of *Mansoul*; nor could any Thing now be done but at his Will and Pleasure throughout the Town of *Mansoul*.

HE had also one Mr. *Mind* for his Clerk, a Man every Way like his Master: For he and his Lord were in Principle one, and in Practice not far asunder. And now was *Mansoul* brought under indeed,

and made to fulfil the Lusts of the Will and of the Mind.

A DESPERATE one this *Willbewill* was, when Power was put into his Hands. He flatly denied that he owed any Suit or Service to his former Prince.

HE maligned Mr. *Recorder* to Death, he would neither indure to see him, nor to hear the Words of his Mouth; he would shut his Eyes when he saw him, and stop his Ears when he heard him speak: Also he could not indure that so much as a Fragment of the Law of SHADDAI should be any where seen in the Town. His Clerk Mr. *Mind* had some old, torn Parchments of good SHADDAI in his House, but when *Willbewill* saw them, he cast them behind his Back.

WHEN the Giant had thus garrisoned himself in the Town, and had put down and set up whom he thought good: He betakes himself to defacing. Now there was in the Market-Place, and also upon the Gates of the Castle, an Image of the blessed King SHADDAI. This Image was so exactly engraven (and it was engraven in Gold) that it did the most resemble SHADDAI himself of any Thing that then was extant in the World. This he commanded to be defaced. He likewise gave Order to set up his own Image in its Stead; to the great Contempt of the former King, and debasing of his Town of *Mansoul*.

AND further, to alienate *Mansoul* from her King, he commands to set up his own Edicts and Statutes, in all Places of Resort, to wit, such as gave Liberty to *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*. He encouraged,
counte-

countenanced and promoted Lasciviousness, and all Ungodliness there. Mean Time, he promised them Peace, Content, Joy, and Bliss, in doing his Commands, and that they should never be called to an Account for doing any Thing.

AND now, having disabled the *Lord-Mayor*, and Mr. *Recorder* from bearing Office in *Mansoul*: He chose for them a *Lord-Mayor* and a *Recorder*, himself: Such as contented them at the Heart, and pleased him wondrous well.

THE Name of the *Mayor* was, the *Lord Lustings*. A Man that had neither Eyes nor Ears, all that he did whether as a Man, or as an Officer, he did it naturally as doth the Beast.

THE *Recorder*, was one whose Name was *Forget-good*. He could remember nothing but Mischief, and to do it with Delight. These two by their Power, and Practice, Example, and Smiles upon Evil; did much more settle the common People in evil Ways.

BESIDES these, *Diabolus* made several Burgeses: And these are the Names of the chief of them, Mr. *Incredulity*, Mr. *Haughty*, Mr. *Swearing*, Mr. *Whoreing*, Mr. *Hard-Heart*, Mr. *Pitiless*, Mr. *Fury*, Mr. *No-truth*, Mr. *False-peace*, Mr. *Drunkenness*, Mr. *Cheating*, Mr. *Atheism*. Mr. *Incredulity*, is the eldest, and Mr. *Atheism* the youngest of the Company.

AND now *Diabolus* thought himself safe; he had taken *Mansoul*; he had garrisoned himself therein; he had put down the old Officers, and set up new ones; he had defaced the Image of SHADDAI, and had set up his own: He had

spoiled the old Law-Books, and had promoted his own Lies ; he had made him new Magistrates, and set up new Aldermen ; he had builded him new Holds, and had mann'd them for himself. And all this he did to make himself secure in Case SHADDAI, or his Son, should make an Incurfion upon him.

LONG before this Time, Word was carried to King SHADDAI, how *Mansoul* was lost ; and that *Diabolus*, had made sure thereof for himself.

WHEN the King and his Søn were retired into the Privy-Chamber, there they again consulted about what they had designed before, to wit, *That as Mansoul should be suffered to be lost ; so as certainly it should be recovered again ; recovered, in such a Way as that both the King and his Son would get themselves eternal Glory thereby.* Wherefore after this Consult, the Son of SHADDAI, having stricken Hands with his Father, and promised that he would be his Servant to recover *Mansoul* again, stood by his Resolution, nor would he repent of the same. The Purport of which Agreement was this ; to wit, *That at a certain Time prefixed by both, the King's Son should take a Journey into the Country of Universe, and there, by making Amends for the Follies of Mansoul, should lay a Foundation of her perfect Deliverance from Diabolus, and from his Tyranny.*

MOREOVER, *Immanuel* resolved to make, at a Time convenient, a War upon the Giant *Diabolus*, even while he was possessed of *Mansoul*. And that he would by Strength of Hand drive him out of his Hold, his Nest, and take it to himself, to be his Habitation.

THIS

THIS Agreement therefore was published in several Places, to the no little Molestation of the Tyrant *Diabolus* ; for now thought he, I shall be molested, and my Habitation will be taken from me.

WHEN this Purpose of the King and his Son, did at first take Air at Court ; who can tell how the high Lords, chief Captains, and noble Princes rejoiced ? First, they whispered it one to another, and after that it began to ring out throughout the King's Palace.

NOR could they be content to keep this News at Court ; themselves came down and told it in *Universe*. At last it came to the Ears of *Diabolus*, to his no little Discontent ; but after awhile, he concluded upon these four Things.

FIRST, that this News should be kept from the Ears of the Town of *Manfoul* : For said he, if they once come to the Knowledge that SHADDAI and his Son, are contriving Good for the Town of *Manfoul* ; what can be expected by me, but a Revolt from under my Government ?

To accomplish this, he renews his Flattery with my Lord *Willbewill*, and also gives him strict Charge, that he should keep Watch by Day, and by Night at all the Gates of the Town, especially *Eargate* and *Eyegate* ; for I hear a Design, said he, to reduce *Manfoul* to its first Bondage again. I hope they are but flying Stories ; however, let no such News by any Means be let into *Manfoul*, least the People be dejected thereat.

THIS was accordingly done ; my Lord *Willbewill*, went willingly, and with all the Diligence

he could, kept any that would, from going abroad, or that sought to bring this Tidings, from coming into the Town.

IN the next Place, *Diabolus*, that he might make *Manfoul* as sure as he could, frames and imposes a new Oath, upon the Townsfolk.

‘THAT they should never desert him, nor his Government, nor seek to alter his Laws; but that they should own, stand by, and acknowledge him for their rightful King, in Defiance to any that do, or hereafter shall, by any Pre- tence, Law, or Title whatever lay claim to the Town of *Manfoul*.

AFTER this, he summoned the whole Town into the Market-Place, and there addrest them thus:

‘GENTLEMEN,

‘It is in vain for us to hope for Quarter, for this King knows not how to shew it: True perhaps, he at his first sitting down before us, will talk of Mercy, that thereby with the more Ease, He may again make himself Master of *Manfoul*; whatever therefore He shall say, believe not one Syllable of it, for all such Language is but to overcome us, and to make us while we wallow in our Blood, the Trophies of His merciless Victory. My Mind is therefore that we resolve to the last Man, to resist Him, and not to believe Him on any Terms. At that Door will come our Danger. But shall we be flattered out of our Lives? I hope you know more of the Rudiments of Politicks than to suffer yourselves so pitifully to be served.

‘BUT

‘BUT suppose He should, if he gets us to yield, save some of our Lives, or the Lives of some of them that are Underlings in *Mansoul*, what Help will that be to you that are the chief of the Town, especially of you whom I have set up? And suppose again, that He should give Quarter to every one of you, be sure He will bring you into that Bondage under which you were before, or a worse, and then what Good will your Lives do you? Shall you with Him live in Pleasure as you do now? No, no, you must be bound by Laws, and be made to do that which at present is hateful to you; it is better to die valiantly, than to live like Slaves; but I say, the Life of a Slave, will be counted a Life too good for *Mansoul* now. Blood, Blood, nothing but Blood is in every Blast of SHADDAI’S Trumpet; I hear He is coming; up, and stand to your Arms. Armour I have by me; yea, and it is sufficient for *Mansoul* from Top to Toe; nor can you be hurt by what his Force can do, if you shall keep it well girt about you: Come therefore to my Castle and welcome, and harness yourselves for the War. There is Helmet, Breast-Plate, Sword and Shield, and what not, that will make you fight like Men.

1. ‘MY *Helme*’, is Hope of doing well at last, what Lives soever you live: This is that which they had, who said, *That they should have Peace, though they walked in the Wickedness of their Heart, to add Drunkenness to Thirst*: A Piece of approved Armour this is, and whoever has it and can hold it, so long no Arrow, Dart, Sword or Shield can hurt him; this therefore keep on, and thou wilt keep off many a Blow.

2. ‘MY

2. ' *My Breast-Plate is a Breast-Plate of Iron ;*
 ' all my Soldiers are armed therewith, it is an
 ' hard Heart, an Heart as hard as Iron, and as
 ' much past feeling as a Stone ; which if you get,
 ' and keep, neither Mercy shall win you, nor
 ' Judgment fright you. This therefore is a Piece
 ' of Armour, necessary for all to put on that hate
 ' SHADDAI, and that would fight against Him
 ' under my Banner.

3. ' *My Sword is a Tongue that is set on Fire of*
 ' *Hell*, and that can bend itself to speak Evil of
 ' SHADDAI, his Son, his Ways, and People ;
 ' this has been tried a thousand Times ; whoever
 ' hath it, keeps it, and makes that Use of it as
 ' I would have him, can never be conquered by
 ' mine Enemy.

4. ' *My Shield is Unbelief*, or calling into
 ' Question the Truth of the Word, or all the
 ' Sayings that speak of the Judgment that SHAD-
 ' DAI has appointed for wicked Men, use this
 ' Shield ; many Attempts He has made upon it,
 ' and sometimes, it is true, it has been bruised ;
 ' but they that have writ of the Wars of *Immanuel*,
 ' against my Servants, have testified that he could
 ' do no mighty Work there, because of their
 ' Unbelief.

5. ' *ANOTHER Piece of my excellent Armour*
 ' *is, a dumb and prayerless Spirit*, a Spirit that
 ' scorns to cry for Mercy ; wherefore be sure that
 ' you make use of this : What ! cry for Quarter,
 ' never do that ; I know you are stout Men, and
 ' am sure that I have clad you with that which is
 ' Armour of Proof ; wherefore to cry to SHAD-
 ' DAI for Mercy, let that be far from you : Be-
 ' sides all this, I have Fire-Brands, Arrows and
 ' Death

‘Death, all good Hand-Weapons, and such as
‘will do Execution.’

DIABOLUS having thus armed his Servants in *Mansoul*, against their lawful King, in the next Place doubled his Guards, at the Gates of the Town, and takes Himself to the Castle : His Vassals also to shew their Gallantry, exercise themselves in their Arms every Day, and teach one another Feats of War ; they also defied their Enemies, and sang the Praises of their Tyrant ; they threatned what Men they would be, if ever Things should rise so high, as a War between *SHADDAI* and their King,

ALL this Time, King *SHADDAI* was preparing to send an Army to recover *Mansoul*, from under the Tyranny of *Diabolus* : But He thought good at the first, not to send them by the Hand of his Son, but under the Hand of some of his Servants, to see first by them the Temper of *Mansoul* ; and whether they would be won to the Obedience of their King.

THEY came to *Mansoul* under the Conduct of four stout Generals. The Name of the first was *Boanerges*. The second was Captain *Conviction*. The third was Captain *Judgment*. And the fourth Captain *Execution*.

To Captain *Boanerges*, for he was the Chief, were given ten thousand Men ; his Ensign was Mr. *Thunder*, he bare the black Colours, and his Escutcheon was the three burning Thunder-Bolts.

To Captain *Conviction*, were given ten thousand Men ; his Ensign's Name was Mr. *Sorrow*,

he bare the pale Colours, and his Escutcheon was the Book of the Law wide open, from whence issued a Flame of Fire.

To Captain *Judgment*, were given ten thousand Men; his Ensigns Name was Mr. *Terror*; he bare the red Colours, and his Escutcheon was a burning fiery Furnace.

To Captain *Execution*; were given ten thousand Men: His Ensign was Mr. *Justice*; he also bare the red Colours, and his Escutcheon was a fruitless Tree, with an Ax lying at the Root thereof.

THE Townsfolk at first, beholding so gallant a Company, so bravely accoutered, and so excellently disciplined, having on their glittering Armour, and displaying their Colours, could not but come out of their Houses and gaze. But *Diabolus*, fearing that the People, should on a suddain Summons, open the Gates to the Captains, came down with all Haste from the Castle, and making them retire into the Body of the Town, made this Speech unto them.

GENTLEMEN,

ALTHOUGH you are my trusty and well-beloved Friends, yet I cannot but chide you for your late uncircumspect Action, in going out to gaze on that mighty Force, that but Yesterday sat down before the Town. Do you know who they are? They are they of whom I have told you long ago, that they would come to destroy this Town. Wherefore then did you not rather, even at the first Appearance of them, cry out, fire the Beacons, and give the whole Town,

‘ Town an Alarm, that we might all have been
‘ in a Posture of Defence.

‘ I WILL leave off now to chide ; but I charge
‘ you, that hence-forwards, you let me see no
‘ more such Actions. Let not a Man of you,
‘ without Order first obtained from me, so much
‘ as shew his Head over the Wall of the Town
‘ of *Mansoul*.’

Now were the Townsmen strangely altered :
They were as Men stricken with a Panick : They
ran to and fro through the Streets of *Mansoul*, cry-
ing out, help, help ! The Men that turn the
World upside down are come hither also ; nor
could any of them be quiet after, but still they
cried out, The Destroyers of our Peace and Peo-
ple are come.

BEFORE the King’s Forces had sat before *Man-
soul* three Days, Captain *Boanerges* commanded
his Trumpeter to go down to *Eargate*, and there
in the Name of the great *Shaddai*, to summon
Mansoul to give Audience to the Message, that he
in his Master’s Name was to deliver. So the
Trumpeter went up to *Eargate*, and there found-
ed his Trumpet : But there was none that ap-
peared, that gave Answer or Regard ; for so had
Diabolus commanded. So the Trumpeter return-
ed to his Captain, and told him. Whereat the
Captain was grieved, but bid the Trumpeter go
to his Tent.

AGAIN *Boanerges* sendeth his Trumpeter to
Eargate, to sound as before for an Hearing ; but
they again kept close, nor would they give him an
Answer, so observant were they of the Command
of their King.

THEN

THEN the Captains, and other Field-Officers, called a Council of War to consider what further was to be done, and after a thorough Debate, they concluded, to give the Town yet another Summons, but if that should be refused, to compel them to the Obedience of their King.

So *Boanerges* commanded his Trumpeter to go up to *Eargate* again. The Trumpeter did as he was commanded : He went up to *Eargate*, and sounded his Trumpet, and gave a third Summons to *Mansoul* : He said moreover, That if they should still refuse to hear, the Captain of his Prince would endeavour to reduce them to Obedience by Force.

THEN stood up my Lord *Willbewill*, the Governour and Keeper of the Gates. And demanded of the Trumpeter who he was ? Whence he came ? And what was the Cause of his making so hideous a Noise at the Gate ?

THE Trumpeter answered,

I am Servant to the most noble Captain, Boanerges, General of the Forces of the great King SHADDAI, against whom both thyself, with the whole Town of Mansoul have rebelled, and lift up the Heel ; and my Master hath a special Message to this Town, and to thee as a Member thereof : The which if you shall peaceably bear, well ; and if not, you must take what follows.

THEN said the Lord *Willbewill*, “ I will carry thy Words to my Lord, and will know what he will say.”

THE

WENT

THE Trumpeter replied, *Our Message is not to Diabolus, but to the miserable Town of Mansoul ; Nor shall we at all regard what Answer by him is made ; nor yet by any for him. We are sent to this Town to recover it from under his cruel Tyranny, and to persuade it to submit, as in former Times, to the most excellent King SHADDAI.*

THEN said the Lord Willbewill, " I will do your Errand to the Town.

So he returned from off the Wall, and the Trumpeter came into the Camp.

AFTER waiting a while, Boanerges sent his Trumpeter again to summon *Mansoul* to hear the Message they had brought from SHADDAI. So he went and sounded, and the Townsmen came up, but made *Eargate* as sure as they could. When they were come to the Top of the Wall, Boanerges desired to see the Lord Mayor ; my Lord *Incredulity* was then Lord Mayor, for he came in the room of my Lord *Lustings*. So *Incredulity* came up, and shewed himself over the Wall ; but when the Captain Boanerges had set his Eyes upon him, he cried out aloud, *This is not he, where is my Lord Understanding, the ancient Lord Mayor of the Town of Mansoul ; for to him I would deliver my Message ?*

THEN said the Giant, (for *Diabolus* was also come down) " You have given to *Mansoul* four Summonses to subject herself to your King ; by whose Authority I know not. I ask therefore what is the Reason of all this ?"

THEN *Boanerges*, taking no Notice of the Giant or of his Speech, thus address'd himself to the Town of *Mansoul* :

BE it known unto you, O unhappy and rebellious *Mansoul* ! That the most Gracious King, the great King *SHADDAI* my Master, hath sent me unto you with Commission, to reduce you to his Obedience. And he hath commanded me, in case you yield, to carry it to you as if you were my Friends, or Brother : But he also hath bid, that if you stand out, we should endeavour to take you by Force.

DIABOLUS was resolv'd at first to give them answer by himself ; but then changing his Mind, he commanded the *Lord Mayor*, the *Lord Incredulity* to do it : Saying, " My Lord, do you give these Runagates an Answer, and speak out that *Mansoul* may hear and understand you.

So *Incredulity* began,

" GENTLEMEN, you have here, to the Disturbance of our Prince, and the Molestation of the Town of *Mansoul*, camped against it : But from whence you come, we will not know ; and what you are, we will not believe. Indeed you tell us, that you have this Authority from *SHADDAI*, but by what right he commands you to do it, of that we shall yet be ignorant.

" You have also summoned this Town to desert her Lord, and for Protection, to yield up herself to *SHADDAI* your King ; telling her, that if she will do it, He will pass by and not charge her with her past Offences.

" Now,

"Now, from whence soever you come, yet know ye, that neither my Lord *Diabolus*, nor I his Servant *Incredulity*, nor yet our brave *Mansoul*, doth regard either your Persons, Message, or the King that you say hath sent you : His Power, his Greatness, his Vengeance, we fear not ; nor will we yield at all to your Summons."

THEN did the Town of *Mansoul* shout for Joy, as if some great Advantage had been gotten of the Captains. They also rang the Bells, and made merry, and danced upon the Walls.

DIABOLUS also returned to the Castle, and the Lord Mayor and Recorder to their Place : But the Lord *Willbewill* took special Care that the Gates should be secured with double Guards, and double Locks and Bars. And that *Eargate* (especially) might the better be looked to, for that was the Gate, at which the King's Forces sought most to enter. The Lord *Willbewill* made one Mr. *Prejudice* Captain of the Ward at that Gate, and put under his Power sixty Men, called *Deaf-men* : Men advantageous for that Service, for as much as they mattered no Words of the Captains, nor of their Soldiers.

Now when the Captains saw that they could not get an Hearing from the old Natives of the Town, and that *Mansoul* was resolved to give the King's Army Battle ; they sounded the Trumpet, they in the Town made them answer, with Shout against Shout.

THE Captains with their Engines made many Attempts to beat down the Tower that was over *Eargate*, and at the said Gate to make their Entrance : But *Mansoul* so stood it out, through the

Rage of *Diabolus*, the Valour of the Lord *Willbe-will*, and the Conduct of old *Incredulity*, that the Charge of that Summer's War, (on the King's Side) seemed to be almost quite lost, and the Advantage to return to *Manfoul*: When the Captains saw how it was, they made a fair Retreat, and fixt themselves in their Winter Quarters.

THEY there intrenched themselves and their Carriages, so as with the best Advantage to their King, and the greatest Annoyance to the Enemy, they might give seasonable and warm Alarms to the Town of *Manfoul*.

Now could not *Manfoul* sleep securely as before, nor could they go to their Debaucheries with that Quietness as in Times past. For they had from the Camp of SHADDAI frequent Alarms; first at one Gate, and then at another, and again, at all the Gates at once. Sometimes the Trumpets would sound, and sometimes the Slings would whirl the Stones into the Town. Sometimes ten thousand of the King's Soldiers would be round the Walls of *Manfoul* at Midnight, shouting, and lifting up the Voice for the Battle. Sometimes again, some of them in the Town would be wounded, and their cry would be heard, to the great Molestation of the rest.

In these Days, new Thoughts began to possess the Minds of the Men of *Manfoul*. Some would say, *there is no living thus*: Others would reply, *this will be over shortly*: Then would a third stand up and answer, *let us turn to the King SHADDAI, and so put an End to these Troubles*. And a fourth would come in saying, *I doubt he will not receive us*. The old Recorder too, began to talk aloud, and his Words were now as if they were great
Claps

Claps of Thunder. No Noise now, so terrible to *Mansoul*, as was his, with the Noise of the Soldiers and Shoutings of the Captains.

ALSO Things began to grow scarce in *Mansoul*; now the Things that her Soul lusted after, were departing from her. Upon all her pleasant Things there was a Blast, and Burning instead of Beauty. Wrinkles now, and some shews of the Shadow of Death, were upon the Inhabitants of *Mansoul*. And now, O how glad would they have been to have enjoyed Quietness of Mind, though joined with the meanest Condition in the World!

THE Captains also, in the deep of Winter, sent by the Mouth of a Trumpeter, a Summons to *Mansoul* to yield to the King. They sent it once, and twice, and thrice: Not knowing but that at some Time there might be in them a Willingness to surrender. Yea, the Town had been surrendered, had it not been for the Opposition of old *Incredulity*, and the Fickleness of my Lord *Willbewill*.

UPON their Delay, *Boanerges* spakes as follows:

O *Mansoul*, if you will give yourselves into our Hands, or rather into the Hands of our King; and will trust him to make such Terms with, and for you, as shall seem good in his Eyes, (and I dare say they shall be such as you shall find to be most profitable to you) then we will receive you, and be at Peace with you: But if you will not trust yourselves in the Arms of SHADDAI our King, then we know what we have to do.

THEN cried out old *Incredulity*, "And who, being out of the Hands of their Enemies, will be so foolish as to put themselves into the Hands of they know not who? I for my Part, will never yie'd to it. Do we know the Manner and Temper of their King? It is said by some, that He will be angry with his Subjects, if but the breadth of an Hair they chance to step out of the Way: And of others, that he requireth of them much more than they can perform. Wherefore it seems O *Manfoul*, to be thy Wisdom, to take good Heed what thou dost in this Matter. Do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? Or whether he will not cut off every one of us, and send out of his own Country another new People, and cause them to inhabit this Town?"

THIS Speech of the Lord Mayor, *undid all*, and threw to the Ground their Hopes of an Accord: Wherefore the Captains returned to their Trenches, and to their Men: And the Mayor to the Castle, and to his King.

YET this Repulse of the brave Captains put *Manfoul* into a Mutiny. For while *Incredulity* went to the Castle, the Lord Mayor, my Lord *Understanding*, and the old Recorder Mr. *Conscience*, getting Intelligence of what had passed at *Eargate* (for they might not be suffered to be at that Debate, lest they should then have mutinied, for the Captains) were much concerned thereat, wherefore getting some of the Town together, they began to tell them the reasonableness of the Captains Demands, and the bad Consequences that would follow upon the Speech of old *Incredulity*.

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THE Multitude being now convinced of the Evil that *Incredulity* had done, began to run together by Companies in all Places; and first to mutter, then to talk openly; after that they run to and fro, and cried as they run, *Would we were under the Government of the Captains, and of SHADDAI their King.* When the Lord Mayor had Intelligence that *Mansoul* was in an Uproar, down he comes to appease the People, and thought to have quashed their Heat with the Bigness and the Shew of his Countenance. But when they saw him, they came running upon him, and had doubtless done him a Mischief, had he not betaken himself to his House. However they strongly assaulted the House, to have pulled it down about his Ears; but the Place was too strong. So he taking some Courage, addressed himself out at a Window, to the People in this Manner:

“GENTLEMEN, what is the Reason, that there is here such an Uproar to Day?”

THEN answered my Lord Understanding:

It is even because thou and thy Master have carried it not rightly to the Captains of SHADDAI; first, in that you would not let Mr. Conscience and myself be at the Hearing of your Discourse: Secondly, for that after the Captains had shewed us upon what Conditions they would have received us to Mercy, thou didst undo all again with thy unsavory, and ungodly Speech.

WHEN old *Incredulity* had heard this, he cried out, “Treason, Treason. To your Arms, to your Arms, O ye, the trusty Friends of *Diabolus*.”

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UND. Sir, you may put upon my Words, what Meaning you please, but I am sure the Captains of such an high Lord deserved a better Treatment at your Hands.

THEN said old Incredulity,

“SIR, what I spake, I spake for my Prince, for his Government, and the quieting of the People, whom by your unlawful Actions, you have this Day set to Mutiny against us.

THEN replied the old Recorder, whose Name was Mr. Conscience,

Sir you ought not thus to retort upon what my Lord Understanding hath said. He hath spoken the Truth; you are an Enemy to Mansoul. Had you accepted of the Conditions, the Sound of the Trumpet, and the Alarm of War had now ceased about the Town; but that dreadful Sound abides, and your want of Wisdom has been the Cause of it.

THEN said old Incredulity,

“SIR, If I live, I will do your Errand to Diabolus, and there you shall have an Answer to your Words.”

WHILE these Gentlemen were speaking thus, down comes from the Walls and Gates of the Town, the Lord Willbewill, Mr. Prejudice, and several of the new made Aldermen and Burgessees, and asked the Reason of the Tumult. With that every Man began to tell his own Tale, so that nothing could be heard distinctly.

Now

Now when they that took Part with my Lord *Understanding*, and with Mr. *Conscience*, perceived that they were like to come to the worst, for that Force and Power was on the other Side; they came in for their Help and Relief: So a great Company was on both Sides. Then they on *Incredulity's* Side, would have had the two old Gentlemen, presently away to Prison; but they on the other Side said they should not: At last they passed from Words to Blows. The good old Gentleman, Mr. *Conscience*, was knocked down twice, and my Lord *Understanding* had like to have been slain, but that he that shot did not take his Aim aright.

WHEN the Uproar was over, *Diabolus* sends for my Lord *Understanding*, and Mr. *Conscience*, and claps them both up in Prison as the Ringleaders of the Riot. Now the Town began to be quiet again, and the Prisoners were used hardly; yea, he thought to have made them away, but that the present Juncture did not serve: For War was in all their Gates. The Captains, when they were gone back into the Camp, called a Council of War, to consult what was further to do. Some said, let us go up presently and fall upon the Town; but the greatest Part thought better, to give them another Summons.

WHEREFORE to this Advice they agreed, and called a Trumpeter, who coming up to *Eargate*, sounded, as he was commanded; they that were within, came out to see what was the Matter, and the Trumpeter spoke as follows:

O hard-hearted Town, how long wilt thou love thy Simplicity, and ye Fools delight in scorning? As yet despise you the Offers of Peace, and Deliverance? As yet will ye refuse the Offers of SHADDAI, and trust

to the Lies of Diabolus? Think you when SHADDAI shall have conquered you, that the Remembrance of these your Carriages towards him, will yield you Peace and Comfort: Or that by ruffling Language, you can make him afraid as a Grass-hopper? Doth he intreat you, for fear of you? Do you think that you are stronger than he? Look to the Heavens, and behold, and consider the Stars how high they are? Can you stop the Sun from running his Course, and hinder the Moon from giving her Light? Can you count the Number of the Stars, or stay the Bottles of Heaven? Can you call for the Waters of the Sea, and cause them to cover the Face of the Ground? Can you behold every one that is proud, and abase him? And bind their Faces in secret? Yet these are some of the Works of our King, in whose Name, this Day, we come up unto you. In his Name therefore, I summon you again, to yield up yourselves to his Captains.

AT this summons they seemed to be at a stand, and knew not what Answer to make: Wherefore Diabolus forthwith appeared, and took upon him to do it himself; but first he turns his Speech to them of Mansoul thus:

“ IF it is true that this Summoner hath said, concerning the Greatness of their King, by his Terror you will always be kept in Bondage.—Yea, how can you now, though he is at a Distance, endure to think of such a mighty one? And if not to think of him, while at a Distance, how can you endure to be in his Presence? Consider therefore, what is for your Profit, and remember the Immunities that I have granted you.

“ FARTHER, if it be true that this Man hath said, how comes it to pass that the Subjects of SHADDAI, are so enslaved in all Places? None
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in the Universe so unhappy, none so trampled upon as they?

UPON this Speech, the Town of *Mansoul* did again harden their Hearts, against the Captains of SHADDAI. The Thoughts of his Greatness did quite quash them, and the Thoughts of his Holiness sunk them in Despair. Wherefore after a short Consult they sent back this Word, *That they were resolved to stick to their King.* So it was but vain to give them any further Summons, for they had rather die than yield.

So they ceased that Way to deal with them any more, and inclined to think of another Way. The Captains therefore gathered themselves together, to have free Conference among themselves, to know what was yet to be done. And one said after this Manner, and another after that. Then stood up Captain *Conviction*, and said my Brethren, mine Opinion is this :

“ *First, THAT we continually play our Slings into the Town, and keep it in Alarm Day and Night; by thus doing we shall stop the Growth of their rampant Spirit. For a Lion may be tamed, by continual Molestation.*

Secondly, THAT done, I advise that in the next Place, we with one consent draw up a Petition to our Lord SHADDAI, by which we will earnestly implore his Majesty's Help, and that He will please to send us more Force and Power, that so his Majesty may not lose the Benefit of these his good Beginnings.

To this Speech they, as one Man, consented, and agreed that a Petition should forthwith be drawn

drawn up, and sent away to SHADDAI with Speed. It was drawn up and accordingly sent.

AND when it was come to the Palace, who should it be delivered to, but to the King's Son. So he took it and read it, and because the Contents of it pleased him well, he mended, and also in some Things, added to the Petition himself. After he had made such Amendments, and Additions with his own Hand, he carried it in to the King: To whom when he had with Obeisance delivered it, he put on Authority, and spake to it himself.

Now the King, at the Sight of the Petition, was glad; but much more, when it was seconded by his Son.

WHEREFORE He called to Him *Immanuel* his Son, who said, *Here am I, my Father.* Then said the King, *Thou knowest, as I do Myself, the Condition of the Town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now therefore, my Son, and prepare thyself for the War. Thou shalt prosper, and prevail, and conquer.*

THEN said the King's Son:

THY Law is within my Heart. I delight to do thy Will. This is the Day that I have longed for, and the Work that I have waited for all this While. Grant me therefore what Force thou shalt in thy Wisdom think meet, and I will go, and will deliver from Diabolus, and from his Power thy perishing Town of Mansoul. My Heart has been often pained within me for it. But now it is rejoiced,

rejoiced, but now it is glad; and with that He leaped over the Mountains for Joy, saying;

I have not, in my Heart, thought any Thing too dear for Mansoul, and glad am I, that Thou my Father, hast made me the Captain of their Salvation: And I will now begin to plague all those that have been a Plague to my Town, and will deliver it from their Hand.

THEN it was concluded that some should go and carry Tidings to the Camp. But oh! how ready were the high Ones at Court, to run to carry these Tidings.

Now, when the Captains heard, that the King would send his Son, and that it also delighted the Son to be sent by the Great SHADDAI his Father: They also to shew, how they were pleased at the Thought, gave a Shout that made the Earth rent. Yea, the Mountains did answer again by Echo, and *Diabolus* himself did totter and shake.

THE Time of his setting forth being expired, *Immanuel* addressed himself for his March, taking with him five noble Captains and their Forces.

1. THE first was Captain *Credence*, his were the Red Colours; and Mr. *Promise* bare them: And for an Escutcheon, he had the Holy Lamb, and Golden Shield. He had ten thousand Men at his Feet.

2. THE second was Captain *Good-hope*; his were the Blue Colours: His Standard-Bearer was Mr. *Expectation*; and for an Escutcheon he had

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the *Three Golden Anchors*. And he had ten thousand Men at his Feet.

3. THE third was Captain *Charity*: His Standard-Bearer was Mr. *Pitiful*; his were the Green Colours; and for his Escutcheon he had three *naked Orphans embraced in the Bosom*. And he had ten thousand Men at his Feet.

4. THE fourth was Captain *Innocent*: His Standard-Bearer was Mr. *Harmless*; his were the White Colours, and for his Escutcheon, he had *the three Golden Doves*.

5. THE fifth was Captain *Patience*: His Standard-Bearer was Mr. *Suffer-long*: His were the Black Colours; and for his Escutcheon, he had *three Arrows through the Golden Heart*.

So the Prince took his March to go to *Mansoul*. Captain *Credence* led the Van, and Captain *Patience* brought up the Rear. The other three with their Men made up the main Body. The Prince himself riding in his Chariot at the Head of them.

THE Prince's Armour was all of Gold, and it shone like the Sun in the Firmament. The Captains Armour was of Proof and was in Appearance like the glittering Stars.

THEY marched 'till they came within less than a League of the Town: And there they lay 'till the first four Captains came thither.— Then they took their Journey to the Town, but when the old Soldiers that were in the Camp saw that they had new Forces to join with, they again gave such a Shout before the Walls, that it put

put *Diabolus* into another Fright. So they sat down before the Town, not now as the other four Captains did, against the Gates only: But they invironed it round on every Side; and beset it behind and before, so that now let *Man-soul* look which Way it will, it saw Force and Power lie in the Siege against it. Besides, there were Mounts cast up against it.

THE Mount *Gracious* was on the one Side, and Mount *Justice* was on the other. Farther, there were several small Banks, where many of the Slings were placed against the Town. Upon Mount *Gracious* were planted four, and upon Mount *Justice* were placed as many: And the rest were conveniently placed in several Parts round the Town. Five of the best battering Rams were placed upon Mount *Hearken*, a Mount cast up hard by *Eargate*, with Intent to break that open.

Now when the Men of the Town saw the multitude of the Soldiers that were come, and the Rams and Slings, and the Mounts on which they were planted; together with the glittering of the Armour, and the waving of their Colours, though before, they thought themselves sufficiently guarded; yet now they began to think that no Man knew what would be their Lot.

WHEN the good Prince *Immanuel* had thus beleagured *Man-soul*: In the first Place He hangs out the white Flag, which He caused to be set up among the Golden Slings that were planted upon Mount *Gracious*. And this He did for two Reasons.

First, To give Notice to *Mansoul* that He could and would yet be gracious if they turned to Him.

Second, THAT He might leave them without Excuse, should He destroy them continuing in their Rebellion.

So the *White Flag*, with the three *Golden Doves* in it, was banged out for two Days together, to give them Time to consider. But they, unconcerned, made no Reply to the favourable Signal of the Prince.

THEN He commanded, and they set the Red Flag, upon that Mount called *Mount Justice*. It was the *Red Flag* of Captain *Judgment*, whose Escutcheon was the *Burning Fiery Furnace*. And this also stood waving before them in the Wind, for several Days together.

THEN He commanded that his Servants would hang out the *Black Flag* against them, whose Escutcheon was the *three burning Thunder-bolts*. But as unconcerned was *Mansoul* at this, as at those that went before. When the Prince saw that neither Mercy nor Judgment, nor Execution of Judgment, would come near the Heart of *Mansoul*, He was touched with much Compassion, and said Surely this strange Carriage of *Mansoul*, doth rather arise from Ignorance, than from a secret Defiance of us, and Abhorrence of their own Lives. Or if they know the Manner of their own Wars; yet not that of ours, when I War upon mine Enemy *Diabelus*.

THEREFORE He sent to the Town of *Mansoul*, to let them know what he meant by those Signs,
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and also to know of them, which they would chuse, whether Grace and Mercy, or Judgment, and the Execution of Judgment.

THE Townsmen made Answer to the Prince's Messenger, according to that which follows :

“ Great Sir, as to what, by your Messenger you have signified to us, whether we will accept of your Mercy, or fall by your Justice, we are bound by the Law and Custom of this Place, and can give you no positive Answer. For it is against the Law, Government, and the Prerogative Royal of our King, to make either Peace or War without him. But this we will do, we will petition that our Prince will come down to the Wall, and there give you such Treatment as he shall think fit, and profitable for us.”

AFTER the Town had carried this News to *Diabolus*, and had told him, that the Prince waited for an Answer : He refused, and huffed as well as he could, but in Heart he was afraid.

THEN said he, I will go down to the Gates myself, and give him such an Answer as I think fit.

So he went down to *Mouthgate*, and there addressed himself to *Immanuel* thus :

‘ O THOU great *Immanuel*, LORD of all the
 ‘ World, I know Thee, Thou art the Son of the
 ‘ great SHADDAI ! Wherefore art Thou come to
 ‘ torment me, and to cast me out of my Possessi-
 ‘ on ? This Town, as Thou very well knowest, is
 ‘ mine, and that by a twofold Right. 1. It is mine
 ‘ by right of Conquest. I won it in the open Field.

‘ And shall the Prey be taken from the Mighty, or
 ‘ the lawful Captive be delivered ? 2. This Town
 ‘ of *Manfoul* is mine also by their Subjection. They
 ‘ have opened the Gates unto me. They have
 ‘ sworn Fidelity to me, and have openly chosen
 ‘ me to be their King. They have also given their
 ‘ Castle into my Hands ; yea, they have put the
 ‘ whole Strength of *Manfoul* under me.

‘ MOREOVER, this Town hath disavowed
 ‘ Thee : Yea, they have cast thy Law, thy Name,
 ‘ thy Image, and all that is thine, behind their
 ‘ Back : And have accepted, and set up in their
 ‘ room my Law, my Name, mine Image, and all
 ‘ that is mine. Ask else thy Captains, and they
 ‘ will tell Thee, that *Manfoul* hath, in answer to
 ‘ their Summons, shewn Love, and Loyalty to
 ‘ me ; but always Disdain, Despite, and Scorn to
 ‘ Thee, and thine : Now thou art the just One,
 ‘ and the Holy, and shouldest do no Iniquity ;
 ‘ Depart, I pray Thee therefore from me, and
 ‘ leave me to my just Inheritance.’

THIS Oration was made in the Language of
Diabolus himself. For although he can, to every
 Man, speak in their own Language, yet he has a
 Language proper to himself, and it is the Lan-
 guage of the Infernal Cave.

WHEREFORE the Town of *Manfoul* understood
 him not, nor did they see how he crouched, and
 cringed, while he stood before their Prince.

YEA, they all this while took him to be one
 of that Power that by no Means could be resisted.
 Wherefore while he was thus intreating that he
 might have yet his Residence there, and that
Immanuel would not take it from him by Force :
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The Inhabitants boasted of his Valour, saying,
'Who is able to make War against him?'

WHEN he had made an End the Prince stood
up and spake as follows:

I AM come to avenge the Wrong thou hast done to
my Father, and to deal with thee for the Blasphemies,
wherewith thou hast made poor Mansoul blaspheme
his Name.

I AM come against thee by lawful Power, and to
take by strength of Hand, this Town out of thy
burning Fingers. For Mansoul is mine, and that
by undoubted Right, as all shall see that will dili-
gently search the most ancient Records, and I will
plead my Title to it, to the Confusion of thy Face.

FIRST, my Father built and fashioned it with his
Hand. The Palace also that is in the midst of that
Town, He built for his own Delight. This Town
of Mansoul therefore is my Father's; And he that
gainsays this, must lie against his Soul. It is there-
fore mine,

1. FOR that I am my Father's Heir, his first-
born, and the only Delight of his Heart. I am
therefore come up against thee in mine own Right, to
recover mine Inheritance out of thine Hand.

2. AND as I have a Title to Mansoul, by being
my Father's Heir, so I have also by my Father's Do-
nation. His it was, and He gave it me; nor have
I at any Time offended my Father that He should take
it from me and give it to thee.

3. MANSOUL is mine by right of Purchase. I
have bought it to myself. Now since it was my Fa-
ther's

ther's and mine, as I was his Heir, and since also I have made it mine by virtue of a great Purchase, it followeth, that by all lawful Right the Town of Mansoul is mine, and that thou art an Usurper, a Tyrant, and Traitor, in holding Possession thereof.

THE Cause of my purchasing it was this : Mansoul had trespassed against my Father, and my Father had said, That in the Day, they broke his Law, they should die. Now it is more possible for Heaven and Earth to pass away, than for my Father to break his Word. Wherefore when Mansoul had sinned by hearkening to thy Lie, I put in and became a Surety to my Father, Body for Body, and Soul for Soul, that I would make Amends for Mansoul's Transgressions ; and my Father did accept thereof. So when the Time appointed was come, I gave Body for Body, Soul for Soul, Life for Life, and Blood for Blood, and so redeemed my beloved Mansoul.

NOR am I come out this Day against thee, but by Commandment of my Father, He said unto me, Go down and deliver Mansoul.

AND now (said the Prince) I have a Word to the Town of Mansoul (but as soon as Mention was made of this, the Gates were double guarded, and all Men commanded not to give Him Audience) yet He proceeded, and said, O unhappy Town, I cannot but be touched with Compassion for thee. Thou hast accepted of Diabolus for thy King, against thy Sovereign Lord. Thy Gates thou hast opened to him, but hast shut them fast against me ; thou hast given him a Hearing, but hast stopt thine Ears at my cry ; he brought to thee thy Destruction, and thou didst receive both him and it : I am come to thee, bringing Salvation, but thou regardest me not. Poor Mansoul ! what shall I do unto thee ? Shall I
save

save thee, or shall I destroy thee? Shall I fall upon thee and grind thee to powder, or make thee a Monument of the richest Grace? What shall I do unto thee? Harken therefore thou Town of Mansoul, hearken to my Word, and thou shalt live.

THIS Speech was intended for *Mansoul*, but *Mansoul* would not hear it, they shut up *Eargate*, and kept it lock'd and bolted, they set a Guard thereat, and commanded that none should go out to Him, nor that any from the Camp should be admitted into the Town.

WHEN *Immanuel* saw this, He called his Army together, and gave out Command throughout all his Host to be ready against the Time appointed. When He had put all Things in a Readiness for the Battle, He sent again to know of the Town if they would yield themselves; or whether they were yet resolved to try the utmost Extremity? They then called a Council of War, and resolved upon certain Propositions that should be offered to *Immanuel*. Now there was in the Town an old Man, and his Name was Mr. *Loth-to-sloop*; him they sent, and put into his Mouth what to say. So he went and came to the Camp, and when he was come, a Time was appointed to give him Audience. So at the Time he came, and thus began; "Great Sir, that it may be known how good-natur'd a Prince my Master is, he hath sent me to tell your Lordship, that he is willing, rather than to go to War, to deliver into your Hands one half of the Town of *Mansoul*. I am therefore to know, if your Mightiness will accept of this Proposition."

THEN said *Immanuel*, *The whole is mine by Gift and Purchase, wherefore I will never lose one half.*

THEN

THEN said Mr. *Loth-to-stoop*, "Sir, my Master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a Part."

IMMANUEL answered, *The whole is mine; not in Name and Word only: Wherefore I will be the sole Lord of all, or of none.*

MR. *LOTH-TO-STOOP* said again, "Sir, behold the Condescension of my Master! He says that he will be content, if he may but have some Place in *Mansoul* as a Place to live privately in, and you shall be Lord of all the rest."

THEN said the Prince, *All that the Father giveth me shall come to me; and of all that He hath given me I will lose nothing. I will not therefore grant him the least Corner in Mansoul to dwell in; I will have all to myself.*

LOTH-TO-STOOP said again, "But, Sir, suppose my Lord should resign the whole Town to you, only with this Proviso, that he sometimes, when he comes into this Country, may for old Acquaintance Sake be entertained as a way-faring Man for two Days, or ten Days, or a Month, or so; may not this small Matter be granted?"

THEN said Immanuel, *No. He came as a way-faring Man to David, nor did he stay long with him, and yet it had like to have cost David his Soul. I will not consent that he ever should have any Harbour there.*

THEN said Mr. *Loth-to-stoop*, "Sir, you seem to be very hard. Suppose my Master should yield to all that your Lordship hath said, provided that
his

his Friends and Kindred in *Mansoul* may have Liberty to trade in the Town, and to enjoy their present Dwellings; may not that be granted?"

IMMANUEL said, *No; that is contrary to my Father's Will; for all his Kindred that now are, or that at any Time shall be found in Mansoul, shall not only lose their Lands and Liberties, but also their Lives.*

THEN said Mr. Loth-to-stoop, "But, Sir, may not my Master, by Letters, by Passengers, by accidental Opportunities, maintain some Kind of Friendship with *Mansoul*?"

IMMANUEL answer'd, *No, by no Means; for as much as any such Friendship, Intimacy or Acquaintance, in what Way soever maintained, will tend to the Corruption of Mansoul, the alienating of their Affections from me, and the endangering of their Peace with my Father.*

MR. LOTH-TO-STOOP yet added further, "But great Sir, since my Master hath many Friends, and those that are dear to him in *Mansoul*, may he not, if he shall depart from them, even of his Bounty, bestow upon them some Tokens of his Love and Kindness, to the end that *Mansoul*, when he is gone, may look upon such Tokens of Kindness once received from their old Friend, and remember him who was once their King, and the Times that they sometimes enjoyed while he and they lived in Peace together?"

THEN said Immanuel, *No; I shall not admit of, nor consent that there should be the least Scrap, Shred, or Dust of Diabolus left behind, as Tokens or Gifts bestowed upon any in Mansoul, thereby to call to Remem-*

membrance the horrible Communion that was betwixt them and him.

“ WELL Sir, (said Mr. *Loth-to-sloop*) I have one Thing more to propound, and then I am got to the End of my Commission: Suppose that when my Master is gone from *Mansoul*, any that yet shall live in the Town, should have Business of high Concerns to do, and suppose that no body can help in that Case so well as my Master; may not my Master be sent for upon so urgent an Occasion? Or if he may not be admitted into the Town, may not he and the Person concerned meet in some of the Villages near *Mansoul*, and there consult of Matters? ”

IMMANUEL replied, *It will be a great Disparagement to my Father's Wisdom to admit any from Mansoul to go out to Diabolus for Advice, when they are bid before, In every Thing by Prayer and Supplication to let their Request be made known to my Father.*

WHEN Mr. *Loth-to-sloop* had heard this Answer, he departed and came to *Diabolus*, and told him the whole of the Matter. When *Mansoul* and *Diabolus* had heard this Relation, they concluded to use their best Endeavour to keep *Immanuel* out of *Mansoul*, and sent to tell the Prince and his Camp so.

THEN said the Prince, *I must try the Power of my Sword, for I will not, for all this, raise my Siege and depart, but will assuredly take my Mansoul, and deliver it from the Hand of her Enemy.* And with that He gave Command, that Captain *Boanarges*, Captain *Conviction*, Captain *Judgment*, and Captain *Execution*, should forthwith march
up

up to *Eargate*. Also He ordered that Captain *Credence* should join them: Moreover that Captain *Goodhope* and Captain *Charity* should draw themselves up before *Eyegate*. He bid that the rest of his Captains and their Men should place themselves round about the Town. Then was an Alarm sounded, and the Battering-Rams were play'd, and the Slings did whirl Stones into the Town amain. Now *Diabolus* himself did manage the Townsmen, and that at every Gate; wherefore their Resistance was the more forcible and offensive to *Immanuel*. Thus was the Prince engaged with *Diabolus* and *Mansoul* for several Days together. And a Sight worth seeing it was to behold how the Captains of SHADDAI behaved themselves in this War.

IN this Engagement several of the Officers of *Diabolus* were slain, and some of the Townsmen wounded. For the Officers there was one Captain *Boasting* slain. This *Boasting* thought no body could have shaken the Posts of *Eargate*, nor the Heart of *Diabolus*. Next to him there was one Captain *Secure* slain; this *Secure* used to say that the Blind and Lame in *Mansoul* were able to keep the Gates of the Town against *Immanuel's* Army. This Captain *Secure* did Captain *Conviction* cleave down the Head with a two-handed Sword.

BESIDES these there was one Captain *Bragman*, a very desperate Fellow, and he was Captain over a Band of those that threw Fire-brands, Arrows and Death, he also received by the Hand of Captain *Goodhope*, at *Eyegate*, a mortal Wound in the Breast.

WHEN the Battle was over, the Prince commanded that yet once more the white Flag should

be set in Sight of the Town of *Mansoul*; to shew that yet *Immanuel* had Grace for the wretched Town of *Mansoul*.

WHEN *Diabolus* saw the white Flag hanged out again, he cast in his Mind to play another Prank. So he comes down to the Gate, a good while after the Sun was gone down, calls unto *Immanuel*, and saith unto Him :

“ FOR as much as Thou makest it appear by thy white Flag that Thou art wholly given to Peace and Quiet; I thought meet to acquaint Thee, that we are ready to accept thereof upon Terms which Thou mayst admit.

“ I KNOW that Holiness pleaseth Thee; yea, that thy great End in making War upon *Mansoul* is, that it may be an holy Habitation. Well, draw off thy Forces from the Town, and I will bend *Mansoul* to thy Bow.

“ *First*, I WILL lay down all Acts of Hostility against Thee, and will, as I have formerly been against Thee, now serve Thee in the Town of *Mansoul*. And more particularly,

“ 1. I WILL persuade *Mansoul* to receive Thee for their LORD, and they will do it the sooner, when they understand I am thy Deputy.

“ 2. I WILL shew them wherein they have erred, and that Transgression stands in the Way to Life.

“ 3. I WILL shew them thy ho'y Law, unto which they must conform, even thā: which they have broken.

“ 4. I

“ 4. I WILL press upon them the Necessity of a Reformation according to thy Law.

“ 5. AND moreover, that none of these Things may fail, I myself, at my own proper Cost and Charge, will set up and maintain a sufficient Ministry, besides Lecturers, in *Mansoul*.

“ 6. THOU shalt receive as a Token of our Subjection to Thee, continually Year by Year, what Thou shalt think fit to lay and levy upon us.

THEN said *Immanuel* to him, *Thou talkest of subjecting this Town to Good, when none desireth it at thy Hands. I am sent by my Father to possess it Myself, and to guide it into such a Conformity to Him as shall be pleasing in his Sight. I will therefore possess it Myself: I will dispossess and cast thee out: I will set up mine own Standard in the midst of them: I will also govern them by new Laws, new Officers, new Motives, and new Ways: Yea, I will pull down this Town, and build it again, and it shall be the Glory of the Universe.*

WHEN *Diabolus* perceiv'd that he was discovered in all his Deceits, he was confounded; but having in himself the Fountain of Rage and Malice against SHADDAI and his Son, he strengthened himself what he could to give fresh Battle. But being filled with Despair of retaining the Town, he resolved to do what Mischief he could. Wherefore he commanded his Officers, that, when they could hold the Town no longer, they should do it what Mischief they could, renting and tearing of Men, Women and Children. For, said he, we had better make it a ruinous Heap, than leave it to be an Habitation for *Immanuel*.

THE Day of Battle being come, the Command was given, and the Prince's Men did as before, bend their main Force against *Eargate*, and *Eye-gate*. *Diabolus* also with the main of his Power made Resistance from within, and his high Lords and chief Captains for a Time fought very cruelly against the Prince's Army.

BUT after three or four Charges, *Eargate* was broke open, and the Bars and Bolts were broken into a thousand Pieces. Then did the Captains shout, the Town shake, and *Diabolus* retreat to his Hold. When the Prince's Forces had broken open the Gate, Himself came up and did set his Throne in it; He commanded also that the Slings should be played against the Castle, whither *Diabolus* was retreated. Now from *Eargate* the Street was very strait to the House of Mr. *Recorder*, and hard by his House stood the Castle, which *Diabolus* for a long Time had made his Den. Then did the Prince command that Captain *Boanerges*, Captain *Conviction*, and Captain *Judgment* should forthwith march up to the Recorder's House, and that was almost as strong as the Castle. Battering-Rams they took also with them to plant against the Castle Gates. When they were come to the House of Mr. *Conscience*, they knocked and demanded Entrance. The old Gentleman not knowing as yet their Design, kept his Gates shut. *Boanerges* demanded Entrance, and no Man making Answer, he gave it one Stroke with the Head of a Ram: This made the old Gentleman shake, and his House tremble and totter. Then came Mr. *Recorder* down, and with quivering Lips, asked who was there? *Boanerges* answered, *We are the Captains of the great SHADDAI, and of the blessed Immanuel his Son, and we demand Possession of your House for the Use of our Prince.* And with that
the

the Battering-Ram gave the Gate another Shake : This made the old Gentleman tremble the more, yet durst he not but open the Gate ; then the King's Forces entered in. Now the Recorder's House was a Place of much Convenience for *Immanuel*, not only because it was near to the Castle, but also because it was large, and fronted the Castle where *Diabolus* was. As for Mr. Recorder, the Captains carried it very reservedly to him ; as yet he knew nothing of the great Designs of *Immanuel* ; so that he did not know what Judgment to make, nor what would be the End of such Beginnings. It was also presently noised in the Town, how the Recorder's House was made the Seat of the War : In a little Time the whole Town was possessed, that they must expect nothing from the Prince but Destruction ; and the Ground of it was this, the Recorder was afraid, the Recorder trembled, and the Captains carried it strangely to the Recorder : And the Man of the House increased their Fears ; for whoever came to him, or discoursed with him, nothing would he talk of, or hear, but that Death and Destruction now attended *Manfoul*.

OTHER Feats of War were performed by other of the Captains. At *Eyegate*, where Capt. *Goodhope* and Capt. *Charity* had a Charge, was great Execution done ; for Capt. *Goodhope* with his own Hands slew Capt. *Blindfold*, the Keeper of that Gate ; this *Blindfold* was Captain of a thousand Men, and they were they that fought with Mauls ; he also pursued his Men, slew many, and wounded more, and made the rest hide their Heads in Corners.

Now the old Recorder, and my Lord *Understanding*, with some others of the chief of the

Town, such as knew they must stand and fall with the Town of *Manfoul*, came together, and after Consultation had, agreed to draw up a Petition, and to send it to *Immanuel*, now while he sat in the Gate. So they drew up their Petition, the Contents whereof were, "That they, the old Inhabitants of the deplorable Town of *Manfoul*, confessed their Sin, and were sorry that they had offended his Majesty, and prayed that He would spare their Lives."

UNTO this Petition He gave no Answer, and that did trouble them more. All this while the Captains that were in the Recorder's House were playing their Battering-Rams at the Gates of the Castle. After some Time, the Gate of the Castle that was called *Impregnable*, was beaten open, and broken into Splinters; and so a Way made to go up to the Hold where *Diabelus* had hid himself. Then were Tidings sent down to *Eargate*, for *Immanuel* still abode there, to let Him know that a Way was made in at the Gates of the Castle. The Trumpets at the Tidings sounded throughout the Prince's Camp, for that now the War was so near an End.

THEN the Prince arose, took with Him such of his Men of War as were fittest for that Expedition, and marched up the Street of *Manfoul* to the old Recorder's House.

THE Prince was clad all in Armour of Gold, and marched up the Town with his Standard borne before Him, but He kept his Countenance much reserved all the Way, so that the People could not tell how to gather Love or Hatred by his Looks. As He marched up the Street, the Townsfolk came out at every Door, and could

not but be taken with his Person, and the Glory thereof, but wondered at the Reservedness of his Countenance; for as yet He spake more to them by his Actions, than by Words or Smiles. But they interpreted the Carriage of *Immanuel* to them, as did *Joseph's* Brethren his to them, the quite contrary Way: For they thought, if *Immanuel* loved us, He would shew it: But He doth not; therefore He hates us. Now if *Immanuel* hates us, then we shall be slain, then *Manfoul* shall become a Dunghill. They knew that they had transgressed his Father's Law, and had been with *Diabolus* his Enemy. They also knew that the Prince knew all this; for they were convinced that He was as an Angel of God, to know all Things that are done in the Earth. And this made them think their Condition was miserable, and that the Prince would make them desolate. Yet they could not, when they saw Him march through the Town, but bow and bend, ready to lick the Dust of his Feet. They also wished a thousand Times, that He would become their Prince and Captain, and their Protection. They would also one to another talk of the Comeliness of his Person, and how much for Glory and Valour He outstript the great ones of the World. But as to themselves their Thoughts ran to all Manner of Extremes; Yea, through the working of them backward and forward, *Manfoul* became as a Ball tossed, and as a rolling Thing before the Wind.

WHEN He was come to the Castle Gates, He commanded *Diabolus* to appear, and to surrender himself into his Hands. But oh, how loth was he to appear! yet out he came to the Prince. Then *Immanuel* commanded, and they took *Diabolus* and bound him in Chains, to reserve him to the Judgment that He had appointed for him.

WHEN

WHEN *Immanuel* had bound him in Chains, He led him into the Market-place, and there before *Mansoul* stript him of his Armour in which he boasted. This was one of the Acts of Triumph of *Immanuel* over his Enemy, and all the while the Giant was stripping, the Trumpets did sound, the Captains shouted, and the Soldiers sung for Joy. Then was *Mansoul* called upon to behold the Beginning of *Immanuel's* Triumph over him in whom they had trusted.

THUS having made *Diabolus* naked in the Eyes of *Mansoul*, and before the Commanders of the Prince; he next commands that *Diabolus* should be bound with Chains to his Chariot Wheels. Then leaving some of his Forces as a Guard for the Castle Gates, he rode in Triumph over him quite through the Town of *Mansoul*, and so out at the Gate called *Eyegate*, to the Plain where his Camp lay.

WHEN the Prince had finished this Part of his Triumph over *Diabalus*, He turned him up in the midst of his Contempt and Shame. Then went he from *Immanuel*, and out of the midst of his Camp, to inherit the parched Places in a salt Land, seeking Rest, but finding none.

CAPTAIN *Boanerges*, and Captain *Conviction*, Men of very great Majesty, whose Faces were like the Faces of Lions, and their Words like the Roaring of the Sea, still quartered in Mr. *Conscience's* House; and the Townsmen had now Leisure to behold their Actions: But they carried it with that Terror and Dread in all they did (and they had private Instructions so to do) that they kept the Town under continual Heart-aking, and caused (in their Apprehension) the Well-being of *Man-*
soul

soul to hang in Doubt, so that they neither knew what Peace or Hope meant,

NOR did the Prince himself as yet abide in the Town of *Mansoul*, but in his Royal Pavilion in the Camp, and in the Midst of his Father's Forces. So at a Time convenient, he sent special Orders to Captain *Boanerges* to summon the whole of the Townsmen into the Castle-yard, and before their Faces to take my Lord *Understanding*, Mr. *Conscience*, and the Lord *Willbewill*, and put them all three in Ward, and set a strong Guard upon them, untill his Pleasure concerning them were further known. This made no small Addition to the Fears of the Town. Now, what Death they should die, and how long they should be in dying, was that which most perplexed their Hearts: Yea, they were sore afraid that *Immanuel* would command them all into the Deep, the Place that *Diabolus* was afraid of; for they knew they had deserved it. They were also greatly troubled for the Men that were committed to Ward, for they were their Stay and their Guide. Wherefore they drew up a Petition to the Prince, and sent it to *Immanuel* by the Hand of Mr. *Wouldlive*. So he went to the Prince's Quarters, and presented the Petition; the Sum of which was this:

"WE, the miserable Inhabitants of *Mansoul*,
 "humbly beg, that we may find Favour in thy
 "Sight. Remember not against us former Trans-
 "gressions, but spare us according to the Greatness
 "of thy Mercy; and let us not die, but live in thy
 "Sight; so shall we be willing to be thy Servants;
 "and if Thou shalt think fit, to gather our Meat
 "under thy Table."

THE

THE Prince took it in his Hand, but sent him away with Silence. This still afflicted the Town of *Mansoul*; but yet considering that they must either petition or die, for they could not do any Thing else; therefore they consulted again, and sent another Petition, much after the Method of the former.

BUT when the Petition was drawn up, by whom should they send it, was the next Question; for they would not send this by him by whom they sent the first, (for they thought the Prince had tyken some Offence at his Deportment), so they attempted to make Captain *Conviction* their Messenger, but he said, That he neither durst nor would petition *Immanuel* for Traitors: Yet withal, said he, our Prince is good, and you may adventure to send it by the Hand of one of your Town; provided he went with a Rope about his Head, and pleaded nothing but Mercy.

THEY made through Fear their Delays as long as they could; but fearing at last the Dangerousness of them, they thought, but with many a Fainting in their Minds, to send their Petition by Mr. *Desires-awake*; so they sent for Mr. *Desires-awake*, (he dwelt in a very mean Cottage in *Mansoul*) and delivered the Petition to him. He came to the Prince's Pavilion: Word was carried to *Immanuel*, and the Prince came out to the Man. When Mr. *Desires-awake* saw the Prince, he fell flat with his Face to the Ground, and cried out, *O that Mansoul might live before Thee!* and presented the Petition: When the Prince had read it, He turned away and wept; but refraining himself, He turned again to the Man (who all this While lay crying at his Feet, and said to him, *Go thy Way to thy Place, and I will consider thy Request.*

AFTER

AFTER a While they drew up a third Petition, the Contents whereof were these:

“ WE thy poor, miserable, dying Town of
 “ of *Mansoul*, confess unto thy great and glorious
 “ Majesty, that we have sinned against thy Father
 “ and Thee, and are worthy to be cast into the
 “ Pit. If Thou wilt slay us, we have deserved it.
 “ If Thou wilt condemn us to the Deep, Thou
 “ art righteous. We cannot complain whatever
 “ Thou dost, or however Thou carriest it towards
 “ us. But Oh! let Mercy reign! and let it be
 “ extended to us! O let Mercy take Hold upon
 “ us, and free us from our Transgressions, and
 “ we will sing of thy Mercy, and of thy Judg-
 “ ment.”

THIS Petition was designed to be sent to the Prince, but who should carry it, that was the Question.

Now there was an old Man in the Town, and his Name was Mr. *Good-deed*: And some were for sending him; but the *Recorder* was by no Means for that: “ For, said he, we now are pleading for Mercy; wherefore to send our Petition by a Man of this Name will seem to cross the Petition itself. Besides, should the Prince, as He receives the Petition, ask, What is thy Name? and he should say, *Good deed*; What, think you, would *Immanuel* say but this, Is old *Good-deed* yet alive in *Mansoul*? Then let old *Good-deed* save you. And if He says so, we are lost, nor can a thousand of old *Good-deeds* save *Mansoul*. ”

So old *Good-deed* was laid aside, and they agreed to send Mr. *Desires-awake* again.

WHEN

WHEN he saw that he must go of this Errand, he besought that Mr. *Wet-eyes* might go with him. This was a near Neighbour of Mr. *Desires*, a poor Man, a Man of a broken Spirit, yet one that could speak well to a Petition. So they granted that he should go with him. Mr. *Desires* put a Rope upon his Head, and Mr. *Wet-eyes* went wringing his Hands together.

WHEN they were come to the Pavilion, they first made their Apology for themselves, and for their coming to trouble *Immanuel* so often; 'That they came not for that they delighted in being troublesome, but for Necessity; they could, they said, have no Rest, Day nor Night, because of their Transgressions against SHADDAI, and against *Immanuel* his Son. They also thought, that some Misbehaviour of Mr. *Desires-awake* the last Time might give Distaste to his Highness, and so cause that he returned from so merciful a Prince empty.'

THEN Mr. *Desires-awake* cast himself prostrate upon the Ground as at the first, at the Feet of the Prince, saying, *Oh that Mansoul might live before Thee!* and so he delivered his Petition.

THE Prince having read the Petition, turned aside a While as before; and coming again to the Place where the Petitioner lay on the Ground, he demanded what his Name was, and of what Esteem in the Account of *Mansoul*, for that he above all the Multitude in *Mansoul* should be sent to him on such an Errand.

THEN said the Man to the Prince, *O let not my LORD be angry; and why enquirest Thou after the Name of such a dead Dog as I am? Pass by, I pray Thee,*

Thee, and take not Notice of who I am; because there is, as Thou very well knowest, so great a Disproportion between me and Thee. Why the Townsmen chose to send me on this Errand to my LORD, is best known to themselves, but it could not be for that they thought that I had Favour with my LORD. For my Part I am out of Charity with myself, who then should be in Love with me? Yet live I would, and so would I that my Townsmen should; and because both they and myself are guilty of great Transgressions, therefore they have sent me, and I am come in their Names to beg of my LORD for Mercy. Let it please Thee therefore to incline to Mercy, but ask not what thy Servants are.

THEN said the Prince, And what is he that is become thy Companion in so weighty a Matter?

THEN Mr. *Wet-eyes* fell on his Face to the Ground, and said,

O my LORD, what I am, I know not myself, nor whether my Name be feigned or true, especially when I begin to think what some have said, namely, that this Name was given me because Mr. Repentance was my Father. Good Men have bad Children, and the Sincere do oftentimes beget Hypocrites. My Mother also called me by this Name from my Cradle, but why, I cannot tell. I see Dirt in mine own Tears, and Filthiness in the Bottom of my Prayers. But I pray Thee, that Thou wouldst not remember against us our Transgressions, nor take Offence at the Unworthiness of thy Servants, but mercifully pass by the Sin of Mansoul, and refrain from glorifying thy Grace no longer.

So at his Bidding they arose, and both stood trembling before Him, and He spake to them to this Purpose.

THE Town of Mansoul hath grievously rebelled against my Father, in that they have rejected Him from being their King, and chosen to themselves for their Captain, a Liar, a Murderer, and a run-a-gate Slave.

Now this for a long Time hath been an high Affront to my Father; wherefore my Father sent to you a powerful Army to reduce you to your Obedience. But you know how those Men were esteemed of you, and what they received at your Hand. You shut your Gates upon them, you bid them Battle, and fought for Diabolus against them. So they sent to my Father, and I came: But as you treated the Servants, so you treated their LORD. You shut your Gates against me, you resisted as long as you could; but now I have made a Conquest of you. Did you cry for Mercy so long as you had Hopes that you might prevail against me? But now I have taken the Town, you cry: Why did you not cry before, when the White Flag of my Mercy, and the Red Flag of Justice, and the Black Flag that threatened Execution, were set up? Now I have conquered your Diabolus, you come to me for Favour; But why did you not help me against the Mighty? Yet I will consider your Petition, and will answer it so as will be for my Glory.

Go bid Captain Boanerges, and Captain Conviction, bring the Prisoners out to me into the Camp To-morrow, and say you to Captain Judgment and Captain Execution, Stay you in the Castle, and take good Heed that you keep all quiet in Mansoul untill you shall hear further from me; and with that He turned and went into his Pavilion again.

THE

THE Petitioners having received this Answer from the Prince, returned to go to their Companions again.

WHEN they were come to the Prison, they told the first of *Immanuel's* Speech to the Prisoners, how He reflected upon their Disloyalty to his Father and Himself, and how they had closed with *Diabolus*, had fought for him, and been ruled by him and his Men. This made the Prisoners look pale; but the Messengers proceeded, and said, the Prince, said moreover, that yet He would consider your Petition, and give such Answer thereto as would stand with his Glory. And as these Words were spoken, Mr. *Wet-eyes* gave a great Sigh. At this they were all of them struck, and could not tell what to say; Fear also possessed them in a marvellous Manner, and Death seemed to sit on their Eye-brows.

THEN said one, Pray what was it more that He said unto you? They paused awhile, but at last they brought out all, saying, The Prince ordered, to bid Captain *Boanerges*, and Captain *Conviction*, bring the Prisoners down to Him To-morrow, and that Captain *Judgment*, and Captain *Execution*, should take Charge of the Castle and Town 'till they should hear further from Him.

THIS last Clause, *that the Prisoners must go out to the Prince in the Camp*, brake all their Loins in Pieces! Wherefore with one Voice they set up a Cry that reached up to the Heavens. This done, each of the three prepared himself to die (and the Recorder said unto them, *This was the Thing that I feared*.) for they concluded that To-morrow by that the Sun went down, they should be out of the World. The whole Town also counted of no

other, but that they must all drink of the same Cup. Wherefore the Town of *Mansoul* spent that Night in Mourning and Sackcloth, and Ashes. The Prisoners when the Time was come for them to go before the Prince, dressed themselves in Mourning Attire, with Ropes upon their Head. The whole Town of *Mansoul* also, shewed themselves upon the Wall, all clad in Mourning, if perhaps the Prince might be moved with Compassion.

THE Prisoners went down all in Mourning, they put Ropes upon themselves; they went on smiting their Breasts, but durst not lift up their Eyes to Heaven. Thus they went out, untill they came in the Midst of the Prince's Army, the Sight and Glory of which did greatly heighten their Affliction. Nor could they longer forbear, but cry out aloud, *O unhappy Men of Mansoul!* Their Chains still mixing their Notes, with the Cries of the Prisoners, made the Noise more lamentable.

WHEN they came to the Door of the Prince's Pavillion, they cast themselves prostrate upon the Place; then one went in and told his LORD, that the Prisoners were come down. The Prince ascended a Throne of State, and sent for them in; who when they came, trembled before him, also they covered their Faces with Shame. As they drew near to the Place where they sat, they threw themselves down before Him; then said the Prince to the Captain *Boanerges*, *Bid the Prisoners stand upon their Feet.* Then they stood trembling before Him; and he said, *Are you the Men that heretofore were the Servants of SHADDAI?* And they said, 'Yes, LORD, yes.' Then said the Prince again, *Are you the Men that did suffer yourselves to be corrupted, and defiled by Diabolus?* And

And they said, 'We did more than suffer it, LORD; for we chose it of our own Mind.' The Prince asked further, saying, *Could you have been content to have continued under his Tyranny as long as you had lived?* Then said the Prisoners, 'Yes, LORD, yes; for his Ways were pleasing to our Flesh, and we were grown Aliens to a better State.' And did you, said He, *when I came up against this Town, heartily wish that I might not have the Victory?* 'Yes, LORD, yes,' said they. Then said the Prince, *And what Punishment is it, think you, that you deserve at my Hand for these and other your high and mighty Sins?* And they said, 'Both Death and the Deep, LORD; we have deserved no less.' He asked again, *If they had ought to say for themselves, why the Sentence they confessed they had deserved, should not be passed upon them?* And they said, 'We can say nothing, LORD, Thou art just, for we have sinned.' Then said the Prince, *And for what are those Ropes on your Heads?* The Prisoners answered, 'These Ropes are to bind us with to the Place of Execution, if Mercy be not pleasing in thy Sight.'

THEN the Prince commanded that an Herald, should proclaim, and that with Sound of Trumpet, that He had in his Father's Name, gotten a perfect Victory over *Mansoul*, and that the Prisoners should follow him and say, *Amen*. So this was done as he had commanded; and presently the Captains that were in the Camp shouted, and the Soldiers did sing Songs of Triumph to the Prince, the Colours waved in the Wind, and great Joy was every where, only in the Hearts of the Men of *Mansoul*.

THEN the Prince called for the Prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, *The Sins, Trespases, Iniquities, that you with the whole Town of Mansoul, have from Time to Time committed against my Father and me, I have Power and Commandment from my Father to forgive; and I do forgive you accordingly.* And having so said, he gave them written in Parchment, and sealed with seven Seals, a general Pardon, commanding both my *Lord-Mayor*, my *Lord Willbewill*, and Mr. *Recorder*, to proclaim it on the Morrow by that the Sun was up, throughout the whole Town of *Mansoul*.

MOREOVER the Prince stript the Prisoners of their Mourning Weeds, and gave them *Beauty for Ashes, the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness.*

THEN he gave to each of the three, Jewels of Gold, and precious Stones, and took away their Ropes, and put Chains of Gold about their Necks. When they heard the gracious Words of Prince *Immanuel*, and had beheld all that was done unto them, they fainted almost quite away; for the Grace, the Benefit, the Pardon, was sudden, glorious, and so big, that they were not able to stand up under it. Yea, my Lord *Willbewill* sounded out-right; but the Prince stepped up to him, put his everlasting Arms under him, embraced him, kissed him, and bid him be of good Cheer, for all should be performed according to his Word. He also did kiss and embrace the other two, saying, take these as further Tokens of my Love; and I charge you, that you Mr. *Recorder*, tell in the Town of *Mansoul*, what you have heard and seen.

THEN

THEN were their Fetters broken to-pieces before their Faces and cast into the Air, and their Steps were enlarged under them. Then they fell down at the Feet of the Prince, and kissed his Feet, and whetted them with Tears; also they cried out with a mighty strong Voice, saying, *Blessed be the Glory of the LORD from this Place.* So they were bid rise up, and go to the Town, and tell to *Mansoul* what the Prince had done. Then was fulfilled what they never looked for, and they made to possess that, which they never dreamt of. The Prince also called Captain *Credence*, and commanded that he and some of his Officers should march before the Noblemen of *Mansoul* into the Town. He gave also unto Captain *Credence*, a Charge about the Time that the *Recorder* read the general Pardon in the Town of *Mansoul*, he should with flying Colours march in at *Eyegate* with his ten Thousand at his Feet, and go until he came by the high Street, up to the Castle-Gates, and that himself should take Possession thereof against his Lord came. He commanded moreover, that he should bid Captain *Judgment*, and Captain *Execution* leave the Stronghold to him, and to withdraw from *Mansoul*, and return into the Camp with Speed unto the Prince.

ON the Morrow, the *Lord-Mayor*, the *Lord Wilbewill*, and Mr. *Recorder*, came down to the Market-Place, where the Towns-folk were waiting for them; and when they came, they came in that Attire, in that Glory that the Prince had put them into the Day before, and the Street was lightened with their Glory.

THEN the *Recorder* stood up, and beckoning with his Hand for Silence, he read out with a loud Voice the Pardon. But when he came to these Words,

Words, *The LORD, the LORD GOD, merciful and gracious, pardoning Iniquity, Transgressions and Sins, and to them, all Manner of Sins and Blasphemy, shall be forgiven,* they could not forbear but leap for Joy.

WHEN he had made an End of reading the Pardon, the Townsmen ran up upon the Walls of the Town, and leaped thereon for Joy, and Bowed themselves seven Times with their Faces towards *Immanuel's* Pavilion, and shouted aloud, *Let Immanuel live for ever.*

THEN the whole Town of *Mansoul* came out as one Man to the Prince in the Camp to thank Him, and praise Him for His abundant Favour, and to beg that it would please Him to come to *Mansoul* for ever. Then said He, *All Peace be to you.* So the Town came nigh and touched his golden Scepter, and said, "Oh! that the Prince *Immanuel*, with his Captains and Men of War, would dwell in *Mansoul* for ever; and that his battering Rams and Slings might be lodged in her for the Service of the Prince, and for the Help and Strength of *Mansoul*." For, said they, "We have room for Thee, we have room for thy Men, we have also room for thy Weapons of War. Do it, *Immanuel*, and Thou shalt be King and Captain in *Mansoul* for ever. Yea, govern Thou according to all the Desire of thy Soul, and make thou Governors and Princes under Thee of thy Captains and Men of War, and we will become thy Servants, and thy Laws shall be our Direction."

"FOR said they, if after all, this Grace bestowed upon us, Thou shouldst withdraw, Thou and thy Captains from us, the Town of *Mansoul* will

will die. Yea, our blessed *Immanuel*, if Thou shouldst depart from us, now Thou hast done so much Good for us, and shewed so much Mercy unto us; what will follow but that our Joy will be as if it had not been, and our Enemies will a second Time come upon us with more Rage than at first? Wherefore we beseech Thee, O the Desire of our Eyes, and the Strength and Life of our poor Town, accept of this Motion that now we have made unto our LORD, and come and dwell in the Midst of us, and let us be thy People."

THEN said the Prince, *If I come to your Town, will you suffer me further to prosecute that which is in mine Heart against mine Enemies and yours: Yea, will you Help me in such Undertakings?*

THEY answered, "We know not what we shall do, we did not think once that we should have been such Traytors to SHADDAI, as we have proved: What then shall we say to our LORD? Let Him put no Trust in his Saints, let the Prince dwell in our Castle, and make of our Town a Garrison, let Him set His noble Captains, and His warlike Soldiers over us. Yea, let Him conquer us with his Love, and overcome us with his Grace; and then surely we shall comply with our LORD, and fall in with his Word against the Mighty."

"ONE Word more, and thy Servants have done. We know not the Depth of the Wisdom of Thee our Prince. Who could have thought, that so much Sweet as we now enjoy, should have come out of those bitter Trials wherewith we were tried at the first? But, LORD, take us by the Hand, and lead us by thy Counsels, and let this

this always abide upon us, that all Things shall be for the best for thy Servants, and come to us, and do as it pleaseth Thee. Do what Thou wilt, so Thou keepest us from Sinning, and makest us serviceable to thy Majesty.

THEN said the Prince, *Return to your Houses in Peace, I will comply with your Desires. I will remove my Royal Pavilion, I will draw up my Forces To-morrow, and march into the Town of Mansoul. I will possess myself of your Castle, and will set my Soldiers over you; yea, I will yet do Things in Mansoul that cannot be parallel'd in any Nation, Country, or Kingdom, under Heaven.*

THEN did the Men of *Mansoul* give a Shout, and returned unto their Houses in Peace; they also told to their Kindred and Friends, the Good that *Immanuel* had promised to *Mansoul*. And To-morrow, said they, he will march into our Town, and take up his Dwelling here.

AT the Time appointed he made his Approach to *Mansoul*, and the Gates were set open for Him, there also the Ancients and Elders of *Mansoul* met Him with a thousand Welcomes. Then he arose and entered *Mansoul*, he and all his Servants. He was clad in his golden Armour, he rode in his Royal Chariot, the Trumpets sounded about Him, the Colours were displayed, his ten Thousand went up at his Feet, and the Elders of *Mansoul* danced before Him.

WHEN he was come into the Town, he commanded that one should go to Captain *Credence*, to know whether the Cattle of *Mansoul* was prepared to entertain them, and Word was brought that it was. Then was Captain *Credence* commanded

manded to come forth, and conduct him into the Castle. This done, the Prince that Night did lodge in the Castle with his mighty Captains, and Men of War.

Now the Ancients and Elders of the Town, thought they never should have enough of the Prince ; his Person, his Actions, his Words and Behaviour, were so pleasing, so desirable to them. Wherefore they prayed Him, though the Castle was his Place of Residence (and they desired that he might dwell there for ever) yet He would often visit the Streets, Houses, and People of *Mansoul*. For, said they, Dread Sovereign, thy Presence, thy Looks, thy Smiles, thy Words, are the Life, and Strength, and Sinews of the Town.

BESIDES this, they craved that they might have without Difficulty or Interruption, continual Access unto Him, and for that very Purpose he commanded that the Gates should stand always open.

WHEN He spake, they all stopped their Mouths, and gave Audience ; and when he walked, it was their Delight to imitate Him in his Goings.

Now upon a Time *Immanuel* made a Feast for the Town. And he feasted them all with Food that grew not in the Fields of *Mansoul*, nor in all the whole Kingdom of *Universe*. It was Food that came from his Father's Court, and they were commanded freely to eat. But still when a fresh Dish was set before them, they would say to each other, *What is it ?* for they wist not what to call it. They drank also of the Water that was made Wine ; so *Man* did eat Angels Food, and had Honey given him out of the Rock.

Now

Now were they transported with Joy, they were drowned with Wonder, while they saw and understood, and considered what *Immanuel* entertained them with ; and when they were at Home in their Houses, and in their most retired Places, they could not but sing of Him, and of his Actions. Yea, so taken were the Townsmen now with their Prince, that they would sing of Him in their Sleep.

Now it was in the Heart of *Immanuel* to new model the Town, and to put it into such a Condition as might be most pleasing to Him, and that might best stand with its Profit and Security. He provided also against Insurrections at Home, and Invasions from Abroad.

WHEREFORE he first of all commanded that the great Slings that were brought from his Father's Court when he came to the War, should be mounted, some upon the Battlements of the Castle, some upon the Towers, for there were Towers built by *Immanuel* since he came thither. There was also an Instrument invented by *Immanuel*, that was to throw Stones from the Castle of *Mansoul*, out of *Mouthgate* ; an Instrument that could not be resisted, nor that would miss of Execution ; it was committed to the Care of, and to be managed by Captain *Credence*, in Case of War.

THIS done, *Immanuel* called the Lord *Wilbe-will*, and gave him in Commandment to take Care of the Gates, the Wall and Towers in *Mansoul* ; also the Prince gave him the Militia into his Hand, and a special Charge to withstand all Insurrections.

NEWS of what had been done, now came to *Diabolus* : Upon which he yelled and snuffed up the Wind like a Dragon : He also swore that he would be revenged of *Mansoul* for this. So both he and his old Friend *Incredulity*, enter'd into Consultation, how they might get the Town again.

IN the mean Time *Immanuel* appointed them of *Mansoul*, a Day wherein He would renew their Charter ; yea, wherein He would enlarge it, mending several Faults therein, that *Mansoul's* Yoke might be yet more easy. So when He had sent for and seen their old one, He said, *Now that which decayeth and waxeth old is ready to vanish away.* He said, *Moreover, the Town of Mansoul shall have another, a better, more steady and firm by far.* An Epitome hereof follows.

I Immanuel, Prince of Peace, do in the Name of my Father, and of mine own Clemency, give, grant, and bequeath to my beloved Town of Mansoul,

First, Free, full, and everlasting Forgiveness of all Wrongs, Injuries, and Offences done by them against my Father, me, their Neighbour, or themselves.

Secondly, I give them the holy Law, and my Testament, with all that therein is contained, for their everlasting Consolation.

Thirdly, I give them a Portion of the same Grace and Goodness that dwells in my Father's Heart and mine.

Fourthly, I give, grant and bestow upon them freely the World, and what is therein for their Good,

and they shall have that Power over them, as shall stand with the Honour of my Father, my Glory, and their Comfort ; yea, I grant them the Benefits of Life and Death, and of Things present, and Things to come.

Fifthly, I give and grant them free Access to me in my Palace at all Seasons (to my Palace above or below) there to make known their Wants to me, and I give them moreover a Promise that I will hear and redress all their Grievances.

Sixthly, I invest the Town of Mansoul with full Power and Authority to seek out, enslave, and destroy all Diabolonians, that at any Time from whencesoever shall be found straggling in, or about the Town of Mansoul.

WHEN the Town of *Mansoul* had received their gracious Charter, they carried it to the Market-Place, and there Mr. *Recorder* read it in the Presence of all the People. This being done, it was had back to the Castle Gates, and there fairly engraven upon the Doors thereof, that *Mansoul*, with all the People thereof, might have it always in their View, or might go and see what a blessed Freedom their Prince had bestowed upon them, that their Joy might be increased, and their Love to the great and good *Immanuel*.

WHEN this was over, the Prince sent again for the Elders of the Town, and communed with them about a Ministry to be established among them ; such as might instruct them in the Things that concerned their present and future State.

AT this News, the whole Town came running together, and all with one Consent implored his Majesty

Majesty that he would forthwith establish such a Ministry among them as might teach them both Law and Judgment. So He told them that He would grant them their Requests ; and would establish two among them ; one that was of his Father's Court, and one that was a Native of Mansoul.

HE that is from the Court, said he, is a Person of no less Dignity than is my Father and I: He is the Lord Chief Secretary of my Father's House ; He is, and always has been the chief Dictator of all my Father's Laws, a Person altogether skill'd in all Mysteries, as is my Father, or myself. Indeed He is one with us in Nature, and also as loving to the Town of Mansoul.

THIS is He, said the Prince, that must be your chief Teacher : For it is He, and He only that can teach you clearly in all high and supernatural Things. He only it is that knows the Ways of my Father, nor can any like Him shew how the Heart of my Father is at all Times, in all Things, upon all Occasions towards Mansoul. Nor can any (as He) tell Mansoul, what they shall do to keep themselves in the Love of my Father. He also it is that can bring lost Things to your Remembrance, and can tell you Things to come. This Teacher therefore must have the Preheminence (both in your Affections and Judgment) before your other Teacher ; his Dignity, the Excellency of his Teaching, and his helping you to draw up Petitions to my Father, must lay up Obligations upon you to love Him, fear Him, and to take Heed that you grieve Him not.

THIS Person can put Life and Vigour into all He says ; yea, and can put it into your Heart. This Person can make Seers of you, and can make you tell

what shall be hereafter. By this Person you must frame all your Petitions to my Father and me; and without his Advice and Counsel, let nothing enter into the Town or Castle of Mansoul; for that may disgust and grieve Him.

TAKE Heed, that you do not grieve this Minister, for if you do, He may fight against you; and should He once be moved to set Himself against you, that will distress you more, than if twelve Legions should from my Father's Court be sent to make War upon you.

BUT, if you hearken unto Him, and love Him; if you devote yourselves to his Teaching, and seek to have, and maintain Communion with Him, you shall find Him ten Times better than the whole World; yea, He will shed abroad the Love of my Father in your Hearts, and Mansoul will be the wisest, and most blessed of all People.

THEN did the Prince call unto Him Mr. Conscience, and told him, That as he was skilled in the Law and Government of the Town of Mansoul, and could pertinently deliver to them his Master's Will; therefore He would also make him a Minister for the Town, in all the Laws, Statutes, and Judgments of Mansoul. But thou must (said the Prince) confine thyself to the teaching of moral Virtues, to civil and natural Duties, thou must not presume to be a Revealer of those high Mysteries that are kept close in the Bosom of SHADDAI my Father: For those Things know no Man, nor can any reveal them but my Father's Secretary only.

WHEREFORE, although I have made thee a Minister and a Preacher to the Town, yet as to the Things which the Lord Secretary knoweth, and shall teach

teach to this People, thou must be his Scholar, even as the rest of Mansoul are.

THOU must therefore in all high and supernatural Things, go to Him for Information; for though there be a Spirit in Man, this Person's Inspiration must give him Understanding.

I HAVE made thee my Father's Vicegerent on Earth, in such Things of which I have made mention before: And thou, take thou Power to teach them to Mansoul, yea, with Whips and Chastisements, if they shall not willingly hearken to thy Commandments.

THEN did IMMANUEL address Himself in a particular Speech to the Townsmen themselves.

BEHOLD, (said the Prince) my Love and Care towards you, I have added to all that is past, this Mercy, to appoint you Preachers: The most noble Secretary to teach you in all sublime Mysteries, and this Person in all Things human and domestick. Not that he is debarred from telling any Thing that he hath heard, and received at the Mouth of the Lord High Secretary; only he shall not presume to be a Revealer of those high Mysteries himself, for the Discovery of them lyeth only in the Power of the Lord High Secretary himself. These Things therefore I would have you observe and do, for it is for your Life, and the lengthening of your Days.

AFTER the Prince had thus settled Things, he proceeded to give the Elders of the Corporation a necessary Caution, how they should carry it to the Captains that he had, from his Father's Court, sent or brought with him to the Town.

THESE Captains, said he, love you, and they are pickt Men, picked out of Abundance, as Men that best suit, and that will most faithfully serve in the Wars of SHADDAI, for the Preservation of the Town. I charge you therefore, that you carry it not ruggedly to my Captains; for though they have the Hearts and Faces of Lions, when at any Time they shall be called forth to engage with the King's Foes, and the Enemies of the Town; yet a little Discountenance cast upon them from Mansoul will weaken and take away their Courage. Do not therefore, O my Beloved, carry it unkindly to my Captains, but love them, nourish them, succour them, and lay them in your Bosoms, and they will not only fight for you, but cause to fly from you all those that seek, and will if possible be your utter Destruction.

If therefore any of them should at any Time be sick or weak, and so not able to perform that Office of Love, which with all their Hearts they are willing to do, (and will do when in Health) slight them not, but rather strengthen them, and encourage them though weak and ready to die, for they are your Fence, and your Guard, your Will, your Gates, your Locks, and your Bars. And although when they are weak, they can do but little, but rather need to be helped by you, than that you should then expect great Things from them, yet when well, you know what Achievements they will perform for you.

BESIDES, if they be weak, the Town of Mansoul cannot be strong; if they be strong, then Mansoul cannot be weak: Your Safety therefore doth lie in their Health, and in your countenancing of them. Remember also that if they be sick, they catch that Disease of the Town of Mansoul itself.

NEXT,

NEXT, I warn you, that notwithstanding that Reformation that is wrought among you, there are yet some remaining in the Town of Mansoul, that are sturdy and implacable, that do already while I am with you, plot, contrive, and jointly attempt to bring you to Desolation, and to a State far worse than Egyptian Bondage; they are the avowed Friends of Diabolus; they used heretofore to lodge with their Prince in the Castle, when Incredulity was the Lord-Mayor of this Town, but since my coming hither, they lye more on the Outsides, and Walls, and have made themselves Dens, and Caves, and Holes, and strong Holds therein. Wherefore, Oh Mansoul! thy Work, as to this, will be the more difficult and hard: That is, to take, mortify, and put them to Death according to the Will of thy Father. Be diligent; quit you like Men, observe their Holds, assault them, and make no Peace with them. Wherever they haunt, lurk, or abide, and what Terms of Peace soever they offer, do you abhor, and all shall be well betwixt you and me. And that you may the better know them from those that are the Natives of Mansoul, I will give you this brief Schedule of the Names of the Chief of them; they are these that follow: The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr. Revelling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy. These are some of the chief, Oh Mansoul! of those that will seek to overthrow thee for ever: But look thou well into the Law of thy King, and there thou shalt find Notes of them, by which they may certainly be known.

THESE,

THESE, O my Mansoul, if they be suffered to range about the Town, will quickly, like Vipers, eat out your Bowels, yea poison your Captains, cut the Sinews of your Soldiers, break the Bolts of your Gates, and turn your flourishing Town into a desolate Wilderness. Wherefore I give to you my Lord-Mayer, my Lord Wilbewill, and Mr. Recorder, with all the Inhabitants of Mansoul, full Power and Commission to seek out, to take, and to cause them to be put to Death by the Cross, when and wherever you shall find them to lurk within, or to range without the Town of Mansoul.

I TOLD you before, that I had placed a standing Ministry among you; likewise my four first Captains who came against Diabolus, can, and if they be required, will not only privately inform, but publickly preach both good and wholesome Doctrine. Yea, they will set up a weekly, or, if need be, a daily Lecture in thee, Oh Mansoul! and will instruct thee in such profitable Lessons, as, if heeded, will do thee good at the end. And take good Heed that you spare not the Men that you have a Commission to take and crucify.

WHEN the Prince had thus far new-modelled the Town, and instructed them in such Matters as were profitable for them to know: He appointed another Day in which he intended to bestow a further Badge of Honour upon Mansoul. A Badge that should distinguish them from all the People, Kindreds and Tongues that dwell in the Kingdom of Universe. When the Day was come, and the Prince and his People met in the King's Palace, Immanuel said unto them,

THAT which I now am about to do, is to make you known to the World to be mine, and to distinguish you

you also in your own Eyes, from all false Traytors that may creep in among you.

THEN he commanded that those that waited upon him should go and bring forth out of his Treasury, those white and glistering Robes, that I, said he, have provided and laid up in Store for my *Mansoul*. So the white Garments were fetched out of his Treasury, and laid forth to the Eyes of the People. Moreover, it was granted to them, that they should take and put them on, according to their Size and Stature. So the People were put into white, into fine Linnen, white and clean.

THEN said the Prince, *This, O Mansoul, is my Livery, and the Badge by which mine are known from the Servants of others. Yea, it is that which I grant to all that are mine, and without which no Man is permitted to see my Face. Wear them therefore for my Sake who gave them unto you; if you would be known by the World to be mine.*

Now *Mansoul* was fair as the Sun, clear as the Moon, and terrible as an Army with Banners.

AND now, said he, I have given you my Liveries, let me give you also Commandment concerning them.

First, *Wear them daily, Day by Day, lest you should appear to be none of mine.*

Secondly, *Keep them always white, for if they be soiled, it is a Dishonour to me.*

Thirdly, *Take Heed that you lose them not, lest you walk naked, and they see your Shame.*

Fourthly,

Fourthly, But if you should defile them, speed you to do that which is written in my Law, that yet you may stand, and not fall before me, and before my Throne. This is the Way to cause that I may not leave you, nor forsake you, but may dwell in the Town of Mansoul for ever.

WHEN the Prince had thus compleated the modelling of the Town, to shew that he had Delight in the Work of his Hands, he commanded, and they set his Standard upon the Battlements of the Castle. And then,

First, HE gave them frequent Visits; not a Day but the Elders of *Mansoul* must come to him (or he to them) into his Palace. Now they must walk and talk together of all the great Things that he had done, and yet further promised to do for them. Thus would he often do with my Lord *Mayor*, my Lord *Wilbewill*, and the honest subordinate Preacher Mr. *Conscience*, and Mr. *Recorder*. Oh! how graciously, how lovingly, and tenderly, did this blessed Prince now carry it towards them! In all the Streets, Gardens, Orchards, and other Places where he came, to be sure the Poor should have his Blessing; yea, he would kiss them, and if they were ill, he would lay Hands on them, and make them well. The Captains also he would daily, yea sometimes hourly, encourage with his Presence and goodly Words. And a Smile from him would put more Vigour, more Life and Stoutness into them, than any Thing else under Heaven.

Secondly, WHEN the Elders and Townsmen did not come to him, he would send in much Plenty of Provision unto them; Meat that came from Court, Wine and Bread that were prepared for his

his Father's Table; yea, such Delicates would he send, and therewith so cover their Table, that whoever saw it confessed the like could not be seen in any Kingdom.

Thirdly, If *Manfoul* bid not frequently visit him as he desired, he would walk out to them, knock at their Doors and desire Entrance; that Amity might be maintained betwixt them and him; if they did hear and open to him, then would he renew his former Love, and confirm it with some new Tokens and Signs of continued Favour.

Now did *Manfoul's* Cup run over; now did her Conduits run sweet Wine, now did she eat the finest of the Wheat, and drink Milk and Honey out of the Rock! Now she said, How great is his Goodness! For since I found Favour in his Eyes, how honourable have I been!

THE Prince did also ordain a new Officer in the Town, his Name was Mr. *Godspeace*; this Man was set over my Lord *Wilbewill*, my Lord Mayor, Mr. *Recorder*, the subordinate Preacher, and all the Natives of *Manfoul*. He was not a Native of it, but came with the Prince *Immanuel* from the Court. He was made Governor of the Town in general, especially over the Castle, and Captain *Credence* was to help him there. And so long as all Things went in *Manfoul* as he would, the Town was in a most happy Condition. There were no Jars, no Chiding, no unfaithful Doings in all the Town; every Man kept close to his own Employment. The Gentry, the Officers, the Soldiers, and all in Place observed their Order. And as for the Women and Children of the Town, they followed their Business joyfully, they would frequently work and sing from Morning untill Night;

Night; so that quite through the Town, nothing was to be found but Harmony, Quietness, Joy and Health.

BUT there was a Man in the Town, named *Carnal Security*, sprung from my Lord *Wilbetwill*, by his Mother's Side, though he had for his Father a *Diabolanian*.

HE was a very busy Man; nothing of News, nothing of Doctrine, nothing of Alteration, could at any Time be on Foot in *Mansoul*, but Mr. *Carnal Security* would be at the *Head* or *Tail* of it; but he would decline those that he deemed the weakest, and stood always with them that he supposed was the strongest Side.

WHEN *Immanuel* made War upon *Mansoul*, Mr. *Carnal Security* was a great Doer among the People, encouraging them in their Rebellion, putting them upon hardning themselves in resisting the King's Forces; but when the Town was taken, he wheeled about, and as he had served *Diabolus* against the Prince, so he feigned that he would serve the Prince against his Foes.

AND having got some smattering of *Immanuel's* Things, he ventured himself into the Company of the Townsmen, and attempted to chat among them.

NOW he knew that the Power and Strength of *Mansoul* was great, and that it could not but be pleasing to the People if he cried up their Might and Glory. Wherefore he began with the Power and Strength of *Mansoul*, and affirmed that it was impregnable. Now magnifying their Captains, and their Slings; then their Fortifications, and strong Holds;

Holds; and lastly the Assurances they had from their Prince, that *Mansoul* should be happy for ever.

WHEN he saw that some of the Men of the Town were taken with his Discourse, he made it his Business, and walking from Street to Street, House to House, and Man to Man, he at last brought *Mansoul* to grow almost as secure as himself; so from Talking they went to Feasting, and from Feasting to Sporting; and so to other Matters. My Lord *Mayor*, my Lord *Wilbewill*, and Mr. *Recorder*, were also all taken with his Words; forgetting that their Prince had given them Warning to take Heed that they were not beguiled with any *Diabolonian* Sleight: He had further told them that the Security of *Mansoul* did not so much lye in her present Fortifications and Force, as in her so using what she had, as might oblige *Immanuel* to abide within her Castle. For the right Doctrine of *Immanuel* was, that the Town of *Mansoul* should take Heed that they forget not his Father's Love and his; also that they should so demean themselves as to continue to keep themselves therein.

NOW this was not the Way to do it; they should have heard their Prince, feared their Prince, loved their Prince, and took Care to walk in the Ways of his prescribing; for then should their Peace have been as a River, when their Righteousness had been as the Waves of the Sea.

NOW when *Immanuel* perceived that through the Policy of Mr. *Carnal Security*, the Hearts of the Men of *Mansoul* were chilled in their Love to him:

First, HE bemoaned them, and condoled their State with the *Secretary*, saying, *Oh that my People had hearkened unto me, and that Mansoul had walked in my Ways! I would have fed them with the finest of the Wheat, and with Honey out of the Rock would I have sustained them.* This done, he said in his Heart, *I will return and go to my Place, 'till Mansoul shall consider and acknowledge their Offence.* And he did so; the Cause of his going away from them was:

irst, MANSOUL declined him, as is manifest in these Particulars.

1. THEY left off their former Way of visiting him; they came not to his Palace as afore.
2. THEY did not regard, nor take Notice whether he came, or came not to visit them.
3. THE Feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come to them, or to be delighted with them.
4. THEY waited not for his Counsels, but began to be confident in themselves, concluding that now they were strong and invincible, that *Mansoul* was beyond all Reach of the Foe, and that her State must be unalterable for ever.

YET before he went, he sent my Lord High *Secretary* to them, to forbid them such Ways; but twice when he came to them he found them at Dinner in Mr. *Carnal Security's* Parlour; and perceiving they were not willing to reason about Matters concerning their Good, he took Grief and went his Way: Which when he had told the Prince,

Prince, he was grieved also, and so made Provision to return to his Father's Court.

THE Methods of his withdrawing were these :

1. EVEN while he was yet with them in *Man-soul* he kept himself close, and more retired than formerly.

2. HIS Speech was not now, if he came in their Company, so pleasant and familiar as formerly.

3. NOR did he as in Times past, send to *Man-soul* from his Table, those Dainties which he was wont to do.

4. NOR when he came to visit him, as now and then they would, would he be so easily spoken with as in Times past. They might now knock once, yea twice, but he would seem not to regard them ; whereas formerly at the Sound of their Feet he would run, and meet them half Way, and take them and lay them in his Bosom.

By this his Carriage he sought to make them bethink themselves and return to him. But alas they did not consider; they did not know his Ways; they were not touched with these, nor with the Remembrance of former Favours. Wherefore he withdrew himself, first from his Palace, then to the Gate of the Town, and so away from *Man-soul*, 'till they should acknowledge their Offence, and more earnestly seek his Face. Mr. Godspeace also laid down his Commission, and would act no longer in the Town of *Man-soul*.

THUS they walked contrary to him, and he again walked contrary to them. But alas by this Time they were so hardened, and had so drunk in the Doctrine of Mr. *Carnal Security*, that the departing of their Prince touched them not, nor was he remembered by them when gone.

Now there was a Day wherein Mr. *Carnal Security* did again make a Feast for the Town of *Mansoul*; there was in the Town one Mr. *Godlyfear*, one now but little set by, though formerly of great Request. This Man *Carnal Security* had a Mind, if possible, to debauch and abuse, as he did the rest, and therefore he now bids him to the Feast with his Neighbours: The Day being come, he appeared with the rest of the Guests; and being all set at Table, they did eat and drink, and were merry. But Mr. *Godlyfear* sat like a Stranger, and did neither eat nor drink. Which when Mr. *Carnal Security* perceived, he presently addressed him thus:

“MR. *Godlyfear*, are you not well? you seem to be ill of Body or Mind, or both. I have a Cordial of Mr. *Forgetgood*’s making, which, if you will take, I hope, it may make you blith, and more fit for your Companions.”

Godly. SIR, I thank you, but for your Cordial I have no Mind thereto. But a Word to the Natives of *Mansoul*: To me it is strange to see you so merry, when the Town of *Mansoul* is in such a Case.

Carn. “YOU want Sleep, good Sir. Lye down and taste a Nap, and we mean while will be merry.”

Godly. SIR, if you were not destitute of an honest Heart, you could not do as you have done, and do.

Carn.

Carn. WHY?

Godly. It is true, the Town of Mansoul was strong, and (with a proviso) impregnable; but you, the Townsmen, have weakned it, and it now lyes obnoxious to its Foes; nor is it a Time to flatter, or be silent; it is you, Mr. Carnal Security, that have stripped Mansoul, and driven her Glory from her; you have pulled down her Towers, you have broken down her Gates, you have spoiled her Locks and Bars.

FROM the Time that my Lords of Mansoul and you, grew so great, the Strength of Mansoul has been offended, and now he is arisen and is gone. If any shall question the Truth of my Words, I ask, Where is the Prince Immanuel? When did any in Mansoul see him? When did you hear from him, or taste any of his Dainties! Though Enemies from without, had you taken Heed, could not have made a Prey of you, yet since you have sinned against your Prince, your Enemies within have been too hard for you.

Carn. "Fy, fy, Mr. Godlyfear; will you never shake off your Timorousness? Who hath hurt you? Behold I am on your Side, only you are for doubting, and I am for being confident. Besides, is this a Time to be sad in? A Feast is made for Mirth, why then do you break out into such passionate, melancholly Language?"

Godly. I may well be sad, for Immanuel is gone from Mansoul, and you are the Man that has driven Him away; yea, He has gone without so much as acquainting the Nobles of Mansoul with his going, and if that is not a Sign of his Anger, I know not what is.

*His Speech to the Elders of Mansoul.**My LORDS and GENTLEMEN,*

“YOUR gradual declining from Him, did pro-
 “voke Him gradually to depart from you, which
 “He did for some Time, if perhaps you would
 “have been made sensible thereby, and have been
 “renewed by humbling yourselves; but when He
 “saw that none would regard, nor lay those Be-
 “ginnings of his Anger to Heart, He went away
 “from this Place, and this I saw with mine Eye.
 “Wherefore now, while you boast, your Strength
 “is gone; you are like the Man that had lost his
 “Locks. You may, with this Lord of your Feast,
 “shake yourselves, and conclude to do as at other
 “Times; but since without Him you can do no-
 “thing, and He is departed from you, turn your
 “Feast into a Sigh, and your Mirth into Lamen-
 “tation.”

THEN Mr. *Conscience* being startled at what was
 said, began to second it thus :

Conf. INDEED, my Brethren, I fear Mr. Godly-
 fear tells us true: I, for my Part, have not seen my
 Prince a long Season; nor can I answer Mr. Godly-
 fear's Question. I am afraid all is not right with
 Mansoul.

Godly. NAY, I know you shall not find Him in
 Mansoul, for He is departed and gone, yea, gone for
 the Faults of the Elders; for they rewarded his Grace
 with unsufferable Unkindnesses.

THEN did Mr. *Conscience* look as if he would
 fall down dead at the Table; also all present, ex-
 cept the Man of the House, began to look pale
 and

and wan. But having a little recovered themselves, and agreeing to believe Mr. *Godlyfear*, they began to consult what was best to be done (now Mr. *Carnal Security* was gone into his Withdrawing-room) both to the Man of the House for drawing them into Evil, and to recover *Immanuel's* Love.

AND with that the Saying of their Prince came into their Minds, what He had bid them do to such false Prophets, that should arise to delude the Town. So they took Mr. *Carnal Security* and burnt his House with Fire.

WHEN this was over, they bespied themselves to look for their Prince, and they sought Him, but they found Him not; then were they more confirmed in the Truth of Mr. *Godlyfear's* Sayings, and began severely to reflect upon themselves; for they concluded now, it was thro' them, that their Prince had left them.

THEN they agreed and went to my Lord *Secretary* (him whom before they refused to hear, whom they had grieved with their Doings) to know of Him where *Immanuel* was, and how they might direct a Petition to Him. But the Lord *Secretary* would not admit them to a Conference, nor to his Royal Place of Abode.

AND now was it a Day gloomy and dark, a Day of Clouds and thick Darkness with *Mansoul*. Now they saw what the Company and Prattle of Mr. *Carnal Security* had done: But what further it was like to cost them, that they were ignorant of. Now Mr. *Godlyfear* began again to be in Repute; yea, they were ready to look upon him as a Prophet.

WHEN

WHEN the Sabbath-day was come, they went to hear their Preacher; but O how he did thunder and lighten this Day! His Text was that in the Prophet *Jonah*, *They that observe lying Vanities, forsake their own Mercies.* There was such Power and Authority in that Sermon, and such a Dejection in the Countenances of the People that Day, that the like hath seldom been heard or seen.

HE did not only shew to *Mansoul* their Sin, but did tremble before them, under the Sense of his own, still crying out of himself, as he preached to them, *Unhappy Man that I am! that I should do so wicked a Thing!* That I, a Preacher, whom the Prince should set up to teach to *Mansoul* his Law, should be one of the first found in Transgression!

ABOUT this Time there was a great Sickness in the Town, and most of the Inhabitants were greatly afflicted: Yea, the Captains also, and Men of War, were brought thereby to a languishing Condition, and that for a long Time together; so that in case of an Invasion, nothing could now have been done, either by the Townsmen or Field-Officers. O how many pale Faces, weak Hands, and feeble Knees, were now seen in the Streets of *Mansoul*. Here were Groans, there Pants, and yonder lay those that were ready to faint.

AFTER some Time spent in this desolate Condition, the Preacher called for a Day of fasting, to humble themselves for being so wicked against the great SHADDAI and his Son. And he desired that Captain *Boanerges* would preach: He consented to do it, and his Text was, *Cut it down; Why cumbereth it the Ground?* And first, he shewed what was the Occasion of the Words, to wit, because the

the Fig-tree was barren; then he shewed what was contained in the Sentence, viz. Repentance, or utter Desolation. He then shewed also by whose Authority this Sentence was pronounced, and that was by SHADDAI Himself.

THIS Sermon, as well as the former, wrought much upon the Hearts of the Men of *Mansoul*; yea, it greatly helped to keep awake those that were rouzed by the Preaching before: So that now throughout the whole Town there was little to be heard or seen but Sorrow, and Mourning, and Wo.

AFTER Sermon they got together, and consulted what was to be done. But said Mr. *Conscience*, I will do nothing without advising with Mr. *Godlyfear*.

So they sent for Mr. *Godlyfear*, and desired that he would shew what they had best to do. Then said he, "It is my Opinion that you should send an humble Petition to *Immanuel*, that He in his Grace would turn again unto you, and not keep Anger for ever."

THEY with one Consent agreed to his Advice, and drew up their Request. The next Point was, Who should carry it? At last they agreed to send it by my *Lord Mayor*. So he went and came to the Court of SHADDAI, whither *Immanuel* was gone. But the Gate was shut, and a strict Watch kept; so that the Petitioner was forced to stand without for a great While. Then he desired that some would go to the Prince, and tell Him who stood at the Gate, and what his Business was. So one went and told SHADDAI, and *Immanuel* his Son, that the Lord Mayor of *Mansoul* stood with-

out, at the Gate of the King's Court, desiring to be admitted into the Presence of the Prince. He also told what was the *Lord Mayor's* Errand. But the Prince would not come down, nor admit that the Gate should be opened to him, but sent him an Answer to this Effect: *They have turned the Back unto me, and not their Face, but now in the Time of their Trouble they say to me, Arise and save us: Why in their Trouble do they visit Me, since in their Prosperity they went astray?*

THIS Answer made my *Lord Mayor* sore afraid; it troubled, it perplexed, it rent him fore. And now he began again to see what it was to be familiar with such as *Mr. Carnal Security* was. When he saw that at Court there was little Help to be expected, either for himself, or his Friends, he smote upon his Breast and returned weeping, and all the Way bewailing the lamentable State of *Mansoul*.

WHEN he was come within Sight of the Town, the Elders and chief of the People went out at the Gate to meet him, and to salute him, and to know how he sped at Court. But he told them his Tale in so doleful a Manner, that they all cried out, and mourned, and wept. Wherefore they threw Ashes and Dust upon their Heads, and put Sackcloth upon their Loins, and went crying through the Town, which when the rest of the Townsfolk saw, they all mourned and wept. This therefore was a Day of Rebuke and Trouble, and of Anguish to the Town of *Mansoul*.

AFTER some Time, when they had somewhat refrained themselves, they came together to consult again what was yet to be done; and they asked Advice, as before, of *Mr. Godlyfear*, who told them that

that there was no Way better than to do as they had done, nor would he that they should be discouraged with what they had met with at Court; yea, though several of their Petitions should be answered with nought but Silence and Rebuke: For, said he it is the Way of the wise SHADDAI, to make Men wait and exercise Patience.

THEN they took Courage, and sent again, and again, and again, and again; for there was not now one Day, nor one Hour, wherein a Man might not have met upon the Road one or other riding Post to the Court of SHADDAI; and this was the Work of the miserable Town of *Man-soul* all that long, that sharp, that cold and tedious Winter.

YOU may remember, that after *Immanuel* had taken *Man-soul*, yea, and after He had new modelled the Town, there remained in several lurking Places many of the old *Diabolonians*, that either came with the Tyrant when he invaded the Town, or that had there, by Reason of unlawful Mixtures, their Birth, and Breeding, and Bringing-up; and their Dens and Lurking-places were in, under, or about the Wall of the Town. Some of their Names are, the Lord *Fornication*, the Lord *Adultery*, the Lord *Murder*, the Lord *Anger*, the Lord *Lasciviousness*, the Lord *Deceit*, the Lord *Evil-eye*, the Lord *Blasphemy*, and that horrible Villain, the old and dangerous Lord *Covetousness*.

AGAINST these the Prince granted a Commission to the Lord *Wilbewill* and others, yea, to the whole Town, to seek, take, and destroy, any, or all that they could lay Hands of, for that they were Enemies to the Prince, and those that sought to ruin

ruin the Town. But *Mansoul* did not pursue this Warrant, but neglected to look after, to apprehend and destroy them.

WHEN these *Diabolonian* Lords perceived that *Mansoul* had offended *Immanuel*, and that He had withdrawn Himself and was gone, they met together, and consulted how they might deliver up *Mansoul* into the Hands of *Diabolus* again; now some advised one Way, and some another. But they agreed, that a Letter should be sent to *Diabolus* in their Name, by which the State of the Town should be shewed Him, and his Advice asked in the Case.

So a Letter was presently framed and sent.

WHEN Mr. *Profane* (for he was the Carrier) was come with his Letter to *Hellgate-bill*, he knocked at the Brazen Gates for Entrance. Then did the Porter open, to whom he delivered his Letter, which he had brought from the *Diabolonians* in *Mansoul*. So he carried it in and presented it to *Diabolus*, and said, Tidings, my Lord, from our trusty Friends in *Mansoul*.

THEN came together from all Places of the Den, *Beelzebub*, *Lucifer*, *Apollyon*, with the rest, to hear what News from *Mansoul*. So the Letter was broken up and read, and the Contents thereof spread into all the Corners of the Den.

DIABOLUS answered it thus:

• BELOVED Children, we have received your
• welcome Letter, and rejoice to hear that yet we
• have Friends in *Mansoul*, and such as sought our
• Honour and Revenge in the Ruin of the Town.
• We

‘ We also rejoice to hear that they are in a degenerate Condition, and that they have offended their Prince, and He is gone. Their Sicknes also pleaseth us, as does also your Health, Might and Strength. Glad also would we be, could we get this Town again. Nor will we be sparing of our Craft, to bring to a wished Conclusion your brave Beginning.

‘ AND take this for your Comfort, that if we again surprize and take it, we will put all your Foes to the Sword, and will make you the great Lords and Captains of the Place: Nor need you fear that we after that shall be cast out any more; for we will come with more Strength, and lay far more fast Hold than at the first. Besides, it is the Law of that Prince whom now they own, that if we get them a second Time, they shall be ours for ever.

‘ Do you therefore yet more pry into the Weakness of the Town of *Mansoul*. We also would that you yourselves attempt to weaken them more and more; and send us Word by what Means you think we had best to attempt the regaining thereof; whether by Persuasion to a vain and loose Life, by tempting them to Doubt and Despair, or by blowing up the Town by the Gun-powder of Pride and Self-conceit. Do you also, O ye true Sons of the Pit, be always in a Readiness to make an Assault within, when we shall storm it without. Now speed you in your Project, and we in our Desires, which is the Wish of your great

DIABOLUS.”

WHEN they in *Mansoul* had received and read this Letter, they fell to contriving how they might compleat their Design: And the first Thing that they agreed upon was, to keep all Things from *Mansoul* as close as they could. The next Thing was, by what Means they should bring to pass the Ruin of *Mansoul*, and one said after this Manner, and another said after that. Then stood up Mr. *Deceit*, and said, Here are three Ways proposed:

1. WHETHER we had best to seek its Ruin by making *Mansoul* loose and vain.

OR, 2. by driving them to Doubt and Despair.

OR, 3. by endeavouring to blow them up by the Gunpowder of Pride and Self-conceit.

Now I think if we shall tempt them to Pride, that may do something; and if we tempt them to Wantonness, that may help. But in my Mind, if we could drive them into Despair, that would do at once; for then they would leave off sending Petitions to Him for Help and Supply. So to this they unanimously consented.

THE next Question was, How shall we bring this to pass? And it was answered by the same Gentleman, "Let so many of our Friends as are willing to venture themselves for their Prince's Cause, disguise themselves with Apparel, change their Names, and go into the Market like far Countrymen, and profer to let themselves for Servants to the Town; by so doing they may, if hired, so corrupt and defile the Corporation, that her now Prince shall not be only further offended with them, but in Conclusion shall spue them out of his Mouth. And when this is done, our Prince *Diabolus*

bolus shall prey upon them with Ease: Yea, of themselves they shall fall into the Mouth of the Eater.

THIS Project was no sooner propounded, but was accepted, and forward were all *Diabolonians* to engage in the Enterprize; but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely, the Lord *Covetousness*, the Lord *Lasciviousness*, and the Lord *Anger*. The Lord *Covetousness* call'd himself *Prudent-thrifty*; the Lord *Lasciviousness* called himself *Harmless-mirth*; and the Lord *Anger* called himself by the Name of *Zeal*.

So upon a Market-day they came into the Market-place. Three lusty Fellows they were to look on, and they were cloathed in Sheeps-russet, which was also now in a manner as white as were the white Robes of the Men of *Mansoul*. Now the Men could speak the Language of *Mansoul* well. So when they were come, and had offered themselves to the Townsmen, they were presently taken, for they asked but little Wages, and promised to do their Masters great Service.

Mr. MIND hired *Prudent-thrifty*, and Mr. Godly-fear hired *Zeal*. *Harmless-mirth* could not so soon get him a Master; but after a while the Lord *Will* hired him to be both his Waiting-man and his Lacquy, and thus they got them Masters.

THESE now being got into the Houses of the Men of *Mansoul*, quickly corrupted the Families where they were; yea, they tainted their Masters much, especially *Prudent-thrifty*, and him they call'd *Harmless-mirth*. True, he that went under the Vizor of *Zeal*, was not so well liked of his Master, for he quickly found that he was a Counterfeit;

which when the Fellow perceived, with Speed he made his Escape from the House.

WHEN these Vagabonds had thus far carried on their Design, and had corrupted the Town as much as they could, in the next Place they considered at what Time *Diabolus* without, and themselves within the Town should make an Attempt to seize *Mansoul*; and they all agreed that a Market-day would be best for that Work; for then would the Townsfolk be busy in their Ways: And always, when People are most busy in the World, they least fear a Surprize.

THESE Things being thus far agreed, they wrote another Letter to *Diabolus*, giving an Account of what they had done.

ALL this Time the poor Town was in a woful Case, partly because they had so grievously offended SHADDAI and his Son, partly because the Enemies thereby got Strength within them afresh, and also because though they had by many Petitions made Suit to the Prince, yet hitherto obtained they not one Smile.

Mr. PROFANE was now come with the Letter into the Den, and his Lord *Diabolus* met him, and saluted him with Welcome my trusty Servant. The rest of the Lords of the Pit gave him also their Salutations. Then *Profane*, after Obeisance made to them all, said, "Let *Mansoul* be given to my Lord *Diabolus*, and let him be her King for ever: And with that the hollow Belly of Hell gave so loud a Groan (for that is the Musick of that Place) that it made the Mountains about it totter, as if it would fall to Pieces.

So

THEN they set out at *Hellgate-hill* (for there they had their Rendezvous) and came with a straight Course toward *Mansoul*. As the Town had received the Alarm of their Coming, they set a strong Watch at the Gates, and doubled their Guards; they also mounted their Slings in good Places, where they might conveniently cast out their great Stones to the Annoyance of the Enemy.

WHEN *Diabolus* was come up against the Town, first he made his Approach against *Eargate*, and gave it a furious Assault, supposing his Friends in *Mansoul* had been ready to do the Work within; but Care was taken of that before by the Vigilance of the Captains. Wherefore missing the Help he expected, and finding his Army warmly attended with the Stones the Slingers did sling, he was forced to retreat, and intrench himself and his Men in the Field without the Reach of the Slings.

HAVING intrenched himself, he cast up four Mounts against the Town; the first he called Mount *Diabolus*. There did he set up his Standard, and a fearful Thing it was to behold, for he had wrought in it, by devilish Art, after the Manner of an Escutcheon, a Flame fearful to behold, and the Picture of *Mansoul* burning in it.

WHEN *Diabolus* had thus done, he commanded that his Drummer should every Night approach the Walls of *Mansoul*, and beat a Parley; the Command was to do it at Nights, for in the Day-time they annoy'd him with their Slings; and he commanded that the Drums should beat every Night, that through Weariness they might at last be forced to yield.

So the Drummer, as commanded, arose and beat his Drum. But when his Drum did go, if one looked towards the Town of *Mansoul*, Behold *Darkness and Sorrow, and the Light was darkened in the Heaven thereof*. No Noise was ever heard upon Earth more terrible, except the Voice of SHADDAI when He speaketh. How did *Mansoul* tremble! it now looked for nothing but forthwith to be swallowed up.

WHEN he had beaten for a Parley, he made this Speech to *Mansoul*; "My Master has bid me tell you, that if you willingly submit, you shall have the Good of the Earth, but if you shall be stubborn, he is resolved to take you by Force." But by that Time he had done, the People had betaken themselves to the Captains that were in the Castle, so that there was none to regard, nor give an Answer; so he returned again to his Master in the Camp.

THE next Night he sent a Summons to the Town to deliver up themselves: But they gave him neither Heed nor Hearing; they remembered what at first it cost them to hear him a few Words.

BUT after some Consultation among themselves, as also with some of their Captains, they applied themselves to the Lord Secretary; of him they begged these three Things:

I. THAT he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would give them a Hearing while they should make known their miserable Condition to him. But to this he told them,

them, *He was but ill at Ease, and therefore could not do as he had formerly done.*

2. THE second thing they desired was, that he would be pleased to give them his Advice about their important Affairs; for that *Diabolus* was set down before the Town with no less than twenty thousand *Doubters*. They said moreover, that both he and his Captains were cruel Men, and that they were afraid of them. To this he said, *You must look to the Law of the Prince, and there see what is laid upon you to do.*

3. THEN they desired that his Highness would help them to frame a Petition to SHADDAI, and to Immanuel his Son, and that he would set his own Hand thereto as a Token that he was one with them in it: "For, said they, my Lord, many a one have we sent, but can get no Answer of Peace; but surely one with thy Hand unto it may obtain good for *Mansoul*,

BUT all the Answer he gave, was, *That they had offended Immanuel, and had also grieved himself; and therefore they must as yet partake of their own Devices.*

THIS Answer fell like a Mill-stone upon them; yea, it crushed them so that they could not tell what to do, yet they durst not comply with the Demands of *Diabolus*. So here were the Straights that the Town was betwixt when the Enemy came upon her: Her Foes were ready to swallow her up, and her Friends did forbear to help her.

THEN stood up my Lord Mayor, my Lord Understanding, and said, This unavoidably follows upon the Saying of my Lord, 1. *That we must yet suffer*

suffer for our Sins. 2. The Word yet sounds as if at last we should be saved from our Enemies; and that after a few more Sorrows Immanuel will come and be our Help.

HEREUPON the Captains began to take Courage, and to prepare to make some brave Attempt upon the Camp of the Enemy, and to destroy all that were *Diabolomians*, with the roving *Doubters* that the Tyrant had brought to destroy the Town.

THE next Day therefore they came together and consulted, and resolved to give an Answer to *Diabolus* with Slings; and so they did at the Rising of the Sun; for *Diabolus* had adventured to come nearer again. Wherefore he was forced to make another Retreat, yet further off from the Town. Then did the Lord Mayor cause the Bells to be rung, and that Thanks should be sent to the Lord High Secretary by the Mouth of the Preacher; for that by his Words the Captains and Elders of *Mansoul* had been strengthened against *Diabolus*.

WHEN *Diabolus* saw that his Captains and Soldiers, high Lords and renowned, were frightened, and beaten down by the Stones that came from the Golden Slings of the Prince, he said, "I will try to flatter them into my Net."

WHEREFORE after a while he came down again to the Wall, and after he had called for Audience, he proceeded, and said:

"O! the Desire of my Heart, the famous Town of *Mansoul*! how many Nights have I watched, and how many weary Steps have I taken, if perhaps I might do thee Good: Far be it from me to desire to make War upon you, if ye will but willingly

' willingly deliver up yourselves unto me. You
 ' know that you were mine of old. Remember
 ' also, that so long as you enjoyed me for your
 ' Lord, and that I enjoyed you for my Subjects,
 ' you wanted for nothing of all the Delights of the
 ' Earth. Be but prevailed with to embrace me
 ' again, and I will grant, yea enlarge your old
 ' Charter, so that your Liberty shall be to take,
 ' hold, enjoy, and make your own all that is plea-
 ' sant from the East to the West. Nor shall any
 ' of those Inconveniences wherewith you have offended
 ' me, be charged upon you so long as the Sun and
 ' Moon endureth.

' BEAR with your Friend, I take the Liberty
 ' at this Time to speak thus freely unto you. The
 ' Love that I have to you presses me to do it, as
 ' also does the Zeal of my Heart for my Friends
 ' with you; put me not therefore to further
 ' Trouble, nor yourselves to further Fears and
 ' Frights. Have you I will in a Way of Peace
 ' or War; nor do you flatter yourselves with the
 ' Power of your Captains, or that *Immanuel* will
 ' shortly come in to your Help; for such Strength
 ' will do you no Service.

' I AM come against you with a stout and va-
 ' liant Army, and all the chief Princes are at the
 ' Head of it. My Captains are swifter than Eagles,
 ' stronger than Lions! How then shall *Mansoul*
 ' think to escape my Hand?'

DIABOLUS having ended his Speech, the Lord
 Mayor replied as follows:

O Diabolus, *Prince of Darkness, and Master of*
all Deceit; thy lying Flatteries we have had sufficient
Proof of; should we again hearken unto thee, and
break

break the Commandments of our great SHADDAI, would not our Prince reject us, and cast us off for ever? We are rather ready to die by thy Hand, than to fall in with thy lying Deceits.

WHEN the Tyrant saw that there was little to be done by parleying, he fell into a Rage, and resolved again to assault the Town.

So he called for his Drummer, who beat up for his Men to be in Readiness to give Battle; then *Diabolus* drew near with his Army, and thus disposed of his Men. Captain *Cruel* and Captain *Torment* he placed against *Feelgate*, and commanded them to sit down there for the War. At *Nosegate* he placed Captain *Brimstone* and Captain *Sepulchre*, and bid them look well to their Ward. But at *Eyegate* he placed that grim-fac'd one Capt. *Pasthope*, and there also now he did set up his terrible Standard.

MOUTHGATE the Inhabitants of *Mansoul* kept for a Sally-port, wherefore that they kept strong; for by it the Townsfolk did send their Petitions to *Immanuel*; that also was the Gate from the Top of which the Captains play'd their Slings, for that Gate stood somewhat ascending, so that the placing of them there did much Execution against the Tyrant's Army; wherefore for these Causes, with others, *Diabolus* sought, if possible, to land up *Mouthgate* with Dirt.

Now as *Diabolus* was busy in preparing to make his Assault without, so the Captains and Soldiers were as busy in preparing within; they mounted their Slings, they set up their Banners, they sounded their Trumpets, and put themselves in such Order as was judged most for the Annoyance of the

the Enemy, and for the Advantage of *Mansoul*, and gave to their Soldiers Orders to be ready at the Sound of the Trumpet. The Lord *Wilbe* will took the Charge of Watching against the Rebels within, and to do what he could to take them while without. Also the Townsmen had their Hopes and Expectations heightened, believing at last the Day would be theirs.

So *Diabolus* commanded his Drummer to beat a Charge against the Town, and the Captains that were in the Town sounded a Charge against them; but they had no Drum, they were Trumpets of Silver with which they sounded against them. Then they which were of the Camp of *Diabolus* came down, and the Captains in the Castle, with the Slingers at *Mouthgate* play'd upon them amain. And now there was nothing heard in the Camp of *Diabolus* but horrible Rage and Blasphemy; but in the Town Prayer and Singing of Psalms: The Enemy replied with horrible Objections, and the Terribleness of their Drum; but the Town made Answer with the Slapping of their Slings, and the melodious Noise of their Trumpets. And thus the Fight lasted for several Days together; only now and then they had some small Intermiſſion, in which the Townsmen refreshed themselves, and the Captains made ready for another Assault.

THE Captains of *Immanuel* were clad in Silver Armour, and the Soldiers in that which was of Proof; the Soldiers of *Diabolus* were clad in Iron, which was made to give Place to *Immanuel's* Engine-Shot. In the Town some were hurt, and some were greatly wounded. The worst was, a Chirurgeon was scarce in *Mansoul*, for that *Immanuel* was absent. Howbeit, with the Leaves of a Tree the Wounded were kept from dying; yet their

their Wounds did greatly putrify. Of the Townsmen these were wounded:

My Lord *Reason* was wounded in the Head; the brave Lord Mayor was wounded in the Eye; the honest Preacher also received a Shot not far off the Heart, but none of these were mortal.

In the Camp of *Diabolus* were wounded and slain a considerable Number. For Instance:

CAPTAIN *Rage* was wounded, and so was Captain *Cruel*; Capt. *Damnation* was made to retreat, and to entrench himself further off of *Mansoul*; the Standard also of *Diabolus* was beaten down, and his Standard-Bearer had his Brains beat out with a Sling-Stone. Many also of the *Doubters* were slain outright, tho' enough of them are left alive to make *Mansoul* shake.

Now the Victory that Day falling to *Mansoul*, put great Valour into the Townsmen and Captains, and covered *Diabolus's* Camp with a Cloud, but withal made them far more furious. So the next Day *Mansoul* rested, and commanded that the Bells should be rung; the Trumpets also joyfully sounded, and the Captains shouted round the Town.

A WHILE after the Captains resolved to make a Sally out upon the Camp of *Diabolus*, and this in the Night.

So the Time being come, they cast Lots who should lead the Van; the Lot fell to Capt. *Credence*, Capt. *Experience*, and Capt. *Goodhope*. This Capt. *Experience* the Prince created such when Himself resided in the Town of *Mansoul*: They made

made their Sally out upon the Army, and their hap was to fall in with the main Body of their Enemies. Now *Diabolus* and his Men being accustomed to Night-work, took the Alarm presently, and were as ready to give them Battle, as if they had sent them Word of their Coming. Wherefore to it they went amain, and Blows were hard on every Side; the Hell-drum also was beat most furiously, while the Trumpets of the Prince most sweetly sounded. And thus the Battle was joined, and Capt. *Insatiable* looked to the Enemies Carriages, and waited when he should received some Prey.

THE Prince's Captains fought it stoutly; they wounded many; they made the whole Army of *Diabolus* retreat. But as they were upon the Pursuit, following hard after the Enemy, Capt. *Credence* stumbled and fell, by which Fall he caught so great Hurt that he could not rise till Capt. *Experience* did help him up, at which their Men were put in Disorder; the Captain also was so full of Pain that he could not but cry out; at this the other two Captains fainted, supposing that Capt. *Credence* had received his mortal Wound; their Men also were more disordered, and had no list to fight. *Diabolus*, though as yet he was put to the worst, perceiving that an Halt was made among the Pursuers, and taking it for granted that the Captains were either wounded or dead, makes at first a Stand, then faces about, and so comes upon the Prince's Army with all his Might, and his hap was to fall in just among the three Captains. These he did cut, wound, and pierce so dreadfully, that what thro' Discouragement, what thro' Disorder, and what thro' the Wounds they received, and also the Loss of much Blood, they

scarce were able, though they had the three best Bands in *Mansoul*, to get safe into the Hold again.

WHEN the Body of the Prince's Army saw how these three Captains were put to the worst, they thought it their Wisdom to make as good a Retreat as they could, and so returned by the Sally-port again. But *Diabolus* was so flush'd with this Night's Work, that he promised himself an easy and compleat Conquest; wherefore on the Day following he comes up, and demands Entrance, and that forthwith they deliver themselves up to his Government.

BUT the valiant Lord Mayor reply'd, *That what he got, he must get by Force, for as long as Immanuel their Prince was alive (though He at present was not so with them as they wished) they should never consent to yield Mansoul up to another.*

AND with that the Lord *Wilbewill* stood up and said, *Diabolus, thou Enemy to all that is good; we are too well acquainted with thy Rule and Government, and with the End of those Things that will follow submitting to thee, to do it. Wherefore though while we were without Knowledge we suffered thee to take us (as the Bird that saw not the Snare, fell into the Hands of the Follwer) yet since we have been turned from Darkness to Light; we have also been turned from the Power of Satan unto GOD. And though through thy Subtily we have sustained much Loss, and also plunged ourselves into much Perplexity, yet we shall not yield to so horrid a Tyrant as thou; die upon the Place we will rather.*

YET *Diabolus* resolved to have another Trial with *Mansoul*; for, thought he, since I beat them
once,

once, I may beat them twice: Wherefore he commanded his Men to be ready at such an Hour of the Night to make a fresh Assault upon the Town, and he gave it out that they should bend all their Force against *Feel-gate*, and attempt to break in through that: The Word that then he did give to his Officers was, *Hell-fire*. And, said he, if we break in upon them, either with some, or with all our Force, let them that break in look to it that they forget not the Word; and let nothing be heard in the Town of *Manfoul* but *Hell-fire*, *Hell-fire*. The Drummer was also to beat without ceasing, and the Standard-bearers to display their Colours, the Soldiers too were to put on what Courage they could, and to see that they played their Parts.

WHEN the Night was come, and all Things ready for the Work, he suddenly makes his Assault upon *Feel-gate*, and after he had a While struggled there, he throws the Gate wide open. For the Truth is, those Gates were but weak, and so most easily made to yield.

WHEN *Diabolus* had thus far made his Attempt, he placed his Captains, *Torment* and *No-ease*, there; so he attempted to press forward, but the Prince's Captains came down upon him, and made his Entrance more difficult than he desired: And to speak Truth, they made what Resistance they could; but three of their best and most valiant Captains being wounded (and all the rest having more than their Hands full of *Doubters*) they were overpowered, nor could they keep them out of the Town. Wherefore the Prince's Men, and their Captains, betook themselves to the Castle, and this they did, partly for their own Security partly for the Security of the Town, and chiefly to preserve to *Immanuel* the Prerogative-Royal of *Manfoul*.

THE Captains being fled into the Castle, the Enemy, without much Resistance, possessed themselves of the rest of the Town, and spreading themselves into every Corner, they cried out, as they marched, according to Command, *Hell-fire, Hell-fire, Hell-fire*; so that nothing for a While throughout the Town of *Mansoul* could be heard but the dreadful Noise of *Hell-fire*, together with the roaring of *Diabolus's* Drum: And now the Clouds hung black over *Mansoul*, nor did any Thing but Ruin seem to attend it. *Diabolus* also quartered his Soldiers in the Houses of the Inhabitants of the Town; Yea, the Preacher's House was as full of these outlandish *Doubters* as ever it could hold, and so was my Lord *Mayor's*, and my Lord *Willbewill's* also.

THEY turned the Men of the Town out of their Houses, and would lie in their Beds, and sit at their Tables themselves. Ah, poor *Mansoul*! now thou seekest the Fruits of Sin, and what Venom was in the flattering Words of Mr. *Carnal Security*! They made great Havock of whatever they laid their Hands on; yea, they fired the Town in several Places: Many young Children also were by them dashed in Pieces; yea, those that were yet unborn they destroyed in their Mother's Womb. Many Women, both young and old, they forced, and abused, so that they swooned, and many of them died, and lay at the Top of every Street, and in all By-places of the Town.

AND now did *Mansoul* seem to be nothing but a Den of Dragons, an Emblem of Hell, and a Place of total Darkness. Now did it lie like the barren Wilderness; nothing but Briers, Thorns, and Weeds, seemed to cover the Face of it. These
Doubt-

Doubters turned the Men of *Mansoul* out of their Beds, they wounded them, nay, they almost brained many, yea most, if not all of them. Mr. *Conscience* they so wounded, and his Wounds so festered, that he could have no Ease Day or Night, but lay as if continually upon a Rack; but that *SHADDAI* rules all, certainly they had slain him outright. My Lord *Mayor* they so abused, that they almost put out his Eyes; and had not my Lord *Wilbewill* got into the Castle, they intended to have chopt him to Pieces, for they looked upon him (as his Heart now stood) to be one of the very worst that was in *Mansoul* against *Diabolus*.

YET *Diabolus* and his Men were not at Peace in *Mansoul*, for they were not there entertained, as were the Captains and Forces of *Immanuel*, the Townsmen hindered them what they could, nor did they partake of any Necessaries but that which they seized against the Townsmen's Will, what they could not hide from them.

THE Captains also from the Castle did hold them in continual Play with their Slings. True, *Diabolus* made a great many Attempts to have broken open the Gates of the Castle, but Mr. *Godly-fear* was made Keeper of that; and he was a Man of that Conduct and Valour, that all the Attempts *Diabolus* made against him were fruitless.

THIS was the Condition of *Mansoul* for about two Years and an half; the Body of the Town was the Seat of War; the People of the Town were driven into Holes, and the Glory of *Mansoul* was laid in the Dust; What Rest then could be to the Inhabitants, what Peace could *Mansoul* have? Had the Enemy lain so long in the Plain against

the Town, it had been enough to have famished them; but now when they were within, when the Town was their Tent, their Trench, and Fort against the Castle, this was terrible; and yet this was now the State of the Town of *Mansoul*.

AFTER *Mansoul* had been in this Condition for so long a Time, and no Petitions they presented could prevail; the Inhabitants gathered together, and agreed to draw up yet another Petition, and to send it away to *Immanuel* for Relief. But Mr. *Godly-fear* stood up, and answered, that he knew his LORD the Prince never did, nor ever would, receive a Petition from the Hand of any, unless the Lord Secretary's Hand was to it, (and this, said he, is the Reason that you prevailed not all this While. Then they said, they would draw up one, and get the Lord Secretary's Hand unto it. But Mr. *Godly-fear* answered again, that he knew that the Lord Secretary would not set his Hand to any Petition that himself had not an Hand in composing; wherefore my Advice is, that you go to my Lord, and implore him to lend you his Aid. (He did yet abide in the Castle, where all the Captains and Men at Arms were.)

THEY heartily thanked Mr. *Godly-fear*, and took his Counsel; they went and made known their Coming to him.

THEN said the Secretary to them, "What Petition is it that you would have me draw up for you?" But they said, Our Lord knows best the State of the Town of *Mansoul*; and how we are backsliden from the Prince; thou also knowest who is come up to war against us, and how *Mansoul* is now the Seat of War. Let our Lord therefore, according to the Wisdom of GOD that is in him, draw up a
Pe-

Petition for his poor Servants to our Prince Immanuel. Well, said the Lord Secretary, "I will draw up a Petition for you, and will also set my Hand thereto. Then said they, But when shall we call for it at the Hands of our LORD? But he answered, "Yourselves must be present at the doing of it: Yea, you must put your Desires to it. True, the Hand and Pen shall be mine, but the Ink and Paper must be yours, else how can you say it is your Petition? Nor have I Need to petition for myself, because I have not offended."

He also added, "No Petition goes from me to the Prince, and to his Father by Him, but when the People that are concerned therein join in Heart and Soul in the Matter, for that must be inserted therein.

THE Contents of the Petition were :

O our LORD and Sovereign Prince Immanuel : Grace is poured into thy Lips, and to Thee belong Mercy and Forgiveness, tho' we have rebelled against Thee. We who are no more worthy to be called thine, beseech Thee to do away our Transgressions. We confess that Thou mightest cast us away for them, but do it not for thy Name's-sake: Let the LORD rather take an Opportunity at our miserable Condition, to let out his Bowels and Compassions to us: We are compassed on every Side, LORD, our own Backslidings reprove us; our Enemies within our Town fright us, and the Army of the bottomless Pit distresses us. Thy Grace alone can be our Salvation, and whither to go but to Thee we know not.

Our Wisdom is gone, our Power is gone, because Thou art departed from us; nor have we ought we may call ours but Sin, Shame and Confusion of Face. Take
Pity

Pity upon us, O LORD, take Pity upon us, and save us out of the Hands of our Enemies.

THIS Petition was signed by the Lord Secretary, and carried to the Court by Captain Credence.

THIS soon reached the Ears of *Diabolus*, who charged the Town with it, saying, 'Thou rebellious and stubborn-hearted *Mansoul*, I will make thee leave off petitioning; Art thou yet for petitioning?' Yea, he also knew who the Messenger was that carried the Petition, and it made him both to fear and rage.

WHEREFORE he commanded that his Drum should be beat again, and the *Diabolonians* gathered together.

THEN said *Diabolus*, 'Be it known unto you, that there is Treachery against us in the rebellious Town of *Mansoul*; for albeit the Town is in our Possession, yet they have been so hardy as to send to *Immanuel* for Help. Wherefore I command that yet more and more ye distress this Town of *Mansoul*; ravish their Women, deflower their Virgins, slay their Children, brain their Ancients, fire their Town, and what other Mischief you can; and let this be their Reward from me, for their desperate Rebellions against me.'

WHEN *Diabolus* had done thus, he went up to the Castle-gates, and demanded, that upon Pain of Death, the Gates should be opened to him, and that Entrance should be given him and his Men that followed after. To whom Mr. *Godly-fear* replied, 'That the Gate should not be opened to him, nor to the Men that followed after him.'

He

He said moreover, That *Mansoul*, when she had suffered a While, should be made perfect, strengthened, settled.

THEN said *Diabolus*, 'Deliver me then the Men that have petitioned against me, especially Captain *Credence*, and I will depart from the Town.

Mr. GODLY-FEAR replied, 'How long will *Mansoul* be kept out of the Dungeon, when she hath given up her Faith to *Diabolus*? As good lose the Town as lose Captain *Credence*; for if one be gone, the other must follow.

THEN my Lord Mayor said, "O thou devouring Tyrant, be it known unto thee, we shall hearken to none of thy Words; we are resolved to resist thee as long as a Captain, a Man, a Sling, and a Stone shall be found in the Town of *Mansoul*." *Diabolus* answered, 'Do you hope, do you wait, do you look for Help and Deliverance? You have sent to *Immanuel*, but your Wickedness sticks too close in your Skirts, to let innocent Prayers come out of your Lips. Think you, that you shall prosper in this Design? You will fail in your Attempts; for it is not only I, but your *Immanuel* is against you. Yea, it is He that hath sent me against you to subdue you; For what then do you hope, or by what Means will you escape?'

THEN said the Lord Mayor, "We have sinned indeed, but that shall be no Help to thee; for our *Immanuel* hath said, and that in great Faithfulness, *Him that cometh to me, I will in no ways cast out.* He hath also told us, (O our Enemy) that all manner of Sin and Blasphemy shall be forgiven to the Sons of Men. Therefore we dare not
"despair,

“despair, but will look for, wait for, and hope
“for Deliverance still.”

By this Time Captain *Credence* was returned from *Immanuel* to the Castle of *Mansoul* with a Packet. My Lord *Mayor* hearing that Captain *Credence* was come, sent for all the Captains and Elders of the Town. When they were come he opened his Pacquet, and the first Note was for my Lord *Mayor*, wherein was signified :

“THAT the Prince *Immanuel* had taken it well that my Lord *Mayor* had been so true and trusty in his Office, that he had been so bold for his Prince, and had engaged so faithfully in his Cause against *Diabolus*. He also signified at the close of his Letter, that he should shortly receive his Reward.”

THE second Note was for the noble Lord *Wilbewill*, wherein was signified,

“THAT *Immanuel* did well understand how valiant he had been for the Honour of his Lord, now in his Absence, and when his Name was under Contempt by *Diabolus*.

He signified moreover, that he understood my Lord had with his own Hand done great Execution upon some of the chief of the Rebels, to the great Discouragement of the adverse Party, and to the good Example of the whole Town, and that shortly his Lordship should have his Reward.

THE third Note was for the Preacher, wherein was signified,

“THAT

“THAT his Prince took it well from him that he had so faithfully performed his Office, and executed the Trust committed to him while he exhorted, rebuked, and fore-warned *Mansoul* according to the Laws of the Town. He signified moreover, that he took well at his Hand that he had called to Fasting, Sackcloth and Ashes, when *Mansoul* was under her Revolt. Also that he called for the Aid of Captain *Boanerges* to help in so weighty a Work, and that shortly he also should receive his Reward.”

THE fourth Note came out for Mr. *Godly-fear*, wherein his Lord signified,

“THAT his Lordship observed he was the first of all the Men in *Mansoul*, that detected Mr. *Carnal Security*; that he remembered his Tears and Mourning for the State of *Mansoul*.

“IMMANUEL also took Notice, that he stood stoutly at the Gates of the Castle, against all the Threats and Attempts of the Tyrant, and that he had put the Townsmen in a Way so to Petition their Prince, that they might obtain an Answer of Peace; and that therefore shortly he should receive his Reward.”

AFTER Captain *Credence* had delivered his Notes, he retired to my Lord *Secretary's* Lodgings, who told him, “I have made thee the Lord Lieutenant over all the Forces in *Mansoul*; so that from this Day forward, all Men in *Mansoul* shall be at thy Word, and thou shalt lead in, and lead out *Mansoul*. Thou shalt therefore manage the War for thy Prince, against the Power of *Diabolus*, and

at thy Command shall the rest of the Captains be."

To return: When *Diabolus* saw himself thus confronted by the *Lord-Mayor*, and perceived the Stoutness of Mr. *Godly-fear*, he fell into a Rage, and forthwith called a Council of War that he might be revenged on *Mansoul*. So all the Princes of the Pit came together, and old *Incredulity* at the Head of them, to consult how they might take the Castle, because they could not conclude themselves Masters of the Town so long as that was in the Possession of their Enemies. So one advised this Way, and another advised that, till at Length *Beelzebub* spake thus: 'It is not our being in the Town; nor in the Field, nor our Fighting, nor our Killing of their Men, that can make us Masters of *Mansoul*; for so long as one in Town is able to lift up his Finger against us, *Immanuel* will take their Parts, and if he shall take their Parts, we cannot prevail. Wherefore there is no Way to bring them into Bondage to us, like inventing a Way to make them sin.' To this they all agreed. So they fell to inventing by what Means they might do this Thing.

THEN *Lucifer* stood up and said, 'The Way to bring this to pass, in mine Opinion is this: 'Let us withdraw our Force from the Town of *Mansoul*, and let us terrify them no more, either with Summons, or Threats, or with the Noise of our Drum, or any other awakening Means. 'Only let us lie in the Field at a Distance, and be as if we regarded them not. I have also another Stratagem, you know *Mansoul* is a Market Town, and a Town that delights in Commerce, what therefore if some of us shall feign themselves far Countrymen, and shall bring to the Market some
' of

‘ of our Wares to sell. Thus let *Mansoul* be taken
 ‘ up in much Business, and let them grow full and
 ‘ rich; remember ye not that thus we prevailed
 ‘ upon *Laodicea*, and how many at present do we
 ‘ hold in this Snare? When they begin to grow
 ‘ full they will forget their Misery, and if we shall
 ‘ not affright them, they may happen to fall asleep,
 ‘ and so neglect their Town-Watch, their Castle-
 ‘ Watch, as well as their Watch at the Gates.

‘ YEA, may we not by this Means, so cumber
 ‘ *Mansoul* with Abundance, that they shall be forced
 ‘ to make of their Castle a Warehouse instead of a
 ‘ Garrison? And if we get our Goods and Com-
 ‘ modities thither, I reckon the Castle is more than
 ‘ Half ours.’

THIS Advice was highly applauded by them all,
 and was accounted the very Master-piece of Hell,
 to wit, to choak *Mansoul* with a Fulness of this
 World, and to surfeit her Heart with the good
 Things thereof. But just as this Counsel was
 broken up, Captain *Credence* received a Letter
 from *Immanuel*; the Contents of which were, *That*
upon the third Day He would meet him in the Field in
the Plains about Mansoul. ‘ Meet me in the Field,
 ‘ quoth the Captain! What meaneth my Lord by
 this? So he took the Note in his Hand, carried it
 to my Lord *Secretary*, and desired his Opinion there-
 of. So my Lord read it, and said,

YOUR Enemies have had a great Consultation to-
 Day; they have this Day been contriving the utter
 Ruin of the Town, and the Result of their Counsel
 is, to set *Mansoul* into such a Way, as if taken,
 will surely make her destroy herself. And to this End
 they are making ready for their own Departure out
 of the Town, intending to betake themselves to the Field
 VOL. XXXII. L again,

again, and there to lie until they shall see whether this their Project will take or no. But be thou ready with the Men of thy Lord (for on the third Day they will be in the Plain) there to fall upon them; for the Prince will by that Time be in the Field; yea, by that it is Break of Day, and with a mighty Force. So He shall be before them, and thou shalt be behind them, and betwixt you both their Army shall be destroyed.

WHEN Captain Credence heard this, he went to the rest of the Captains, and told them what a Note he had received from Immanuel. And, said he, that which was dark therein has my Lord Secretary expounded unto me. He told them moreover, what must be done to answer the Mind of their Lord.

ON the second Day Diabolus and his Forces withdrew themselves from Mansoul, and abode in the Plains without; but they incamped themselves before Eyegate, in the strongest Manner they could.

THE Time that the Captains were to fall upon them being come, they eagerly prepared themselves for Action; for Captain Credence had told them over Night, that they should meet their Prince in the Field to-morrow.

CAPTAIN Credence, with they, drew out their Forces before it was Day by the Sally-port of the Town. And being all ready, Captain Credence went up to the Head of the Army and gave the Word, which was, *The Sword of Immanuel, and the Shield of Capt. Credence*, which is in the Mansoulion Tongue, *The Word of God, and Faith*. Then the Captains fell on, and began to front, and flank, and rear Diabolus's Camp.

THEY

THEY left Captain *Experience* in the Town, because he was yet ill of the Wounds given him in the last Fight. But when he perceived that the Captains were gone, he called for his *Crutches* with haste, and away he got to the Battle, saying, Shall I lie here when *Immanuel* will shew himself in the Field to his Servants? When the Enemy saw the Man come thus, they were daunted the more; for, thought they, what Spirit has possessed these Men, that they fight me upon their Crutches? Well, the Captains fell on, still crying out, and shouting, *The Sword of Prince Immanuel, and the Shield of Captain Credence.*

Now when *Diabolus* saw that the Captains were come out, and that they so valiantly surrounded his Men, he concluded nothing was to be looked for but Blows, and the Dints of their two-edged Sword.

WHEREFORE he also falls on upon the Prince's Army, with all his deadly Force. So the Battle was joined. Now who was it that first *Diabolus* met with in the Fight, but Captain *Credence* on the one Hand, and the Lord *Wilbewill* on the other? Now *Wilbewill's* Blows were like the Blows of a Giant, for that Man had a strong Arm, and he fell in upon the Life-Guard of *Diabolus*, cutting and battering shrewdly. When Captain *Credence* saw my Lord engaged, he did stoutly fall on; so they put them to great Disorder.

THE rest of the Armies were hotly engaged, and that on every Side. Then did my Lord *Secretary* command that the Slings from the Castle should be play'd, and his Men could throw Stones at an Hair's-breadth. But after a while those that were made to fly before the Captains of the

Prince, did begin to rally again, and came up stoutly upon the Rear of the Prince's Army: Wherefore the Prince's Army began to faint; but remembering that they should see the Face of their Prince by and by, they took Courage, and a very fierce Battle was fought. Then shouted the Captains saying, *The Sword of Prince Immanuel, and the Shield of Captain Credence.* And with that *Diabolus* gave back, thinking that more Aid had been come, but no *Immanuel* as yet appeared. Moreover the Battle did hang in Doubt; and they made a little Retreat on both Sides. In the Time of Respite Captain *Credence* encouraged his Men to stand to it, and *Diabolus* did the like.

No sooner had the Captain made his Speech, but one came Post to the Captain, to tell him *Immanuel* was at Hand. This the Captain communicated to the other Field-Officers, and they again to their Soldiers. Wherefore like Men raised from the Dead, the Captains and their Men arose, made up to the Enemy, and cried as before, *The Sword of Prince Immanuel, and the Shield of Captain Credence.*

WHEN they had been in Heat of Battle about an Hour, Captain *Credence* lift up his Eyes and saw, and behold *Immanuel* came, and he came with Colours flying, Trumpets sounding, and the Feet of his Men scarce touched the Ground. Then did *Credence* wind with his Men to the Town-ward, and gave *Diabolus* the Field. So *Immanuel* came upon him on the one Side, and the Enemy's Place was betwixt them both; then again they fell to it afresh, and now it was but a little while more but *Immanuel* and Captain *Credence*

Credence met, still trampling down the Slain as they came.

WHEN the Captains saw that the Prince was come, and that he fell upon the Enemy on the other Side, they so shouted that the Ground rent again. Now when *Diabolus* saw that he and his Forces were so hard beset, he and the Lords of the Pit that were with him, made their Escape, and forsook their Army, leaving them to fall by the Hand of *Immanuel*, and of Captain *Credence*: So they fell all down slain before the Prince, and before his Royal Army; there was not left so much as one *Doubter* alive, they lay spread upon the Ground, as one would spread Dung upon the Land.

WHEN the Battle was over, the Captains and Elders of *Manfoul* came together to salute *Immanuel*. So He smiled upon them, and said, *Peace be to you.*

THEN they addressed themselves to go to the Town; and this was the Manner and Order of his going into *Manfoul*.

FIRST, All the Gates of the Town were set open, yea the Gates of the Castle also; and the Elders of the Town placed themselves at the Gates to salute Him at his Entrance. And as He drew near, and approached towards the Gates, they said, *Lift up your Heads, O ye Gates, and be ye lifted up ye everlasting Doors, and the King of Glory shall come in.* They answered again, *Who is the King of Glory?* And they made Return, *The LORD strong and mighty, even the LORD mighty in Battle.*

SECONDLY, The Elders, and the rest of the Men of *Mansoul* answered one another as *Immanuel* entered the Town, 'till He came at the Castle-Gates with Songs and sound of Trumpets, saying, *They have seen thy Goings, O GOD, even the Goings of my GOD, my King, in the Sanctuary.* So the Singers went before, the Players on Instruments followed after, and among them were the Damsels playing on Timbrels.

THIRDLY, The Captains in their Order waited on the Prince as He entered into the Gates. Captain *Credence* went before, and Captain *Good-hope* with Him; Captain *Charity* came behind with other of his Companions, and Captain *Patience* followed after all, and the rest of the Captains, some on the Right Hand, and some on the Left. And all the While the Colours were displayed, the Trumpets sounding, and continual Shoutings were amongst the Soldiers. The Prince himself rode into the Town in his Armour, which was all of beaten Gold, and in his Chariot, the Pillars of it were of Silver, the Bottom thereof of Gold; the Covering of it was of Purple; the Midst thereof being paved with Love for the Daughters of the Town of *Mansoul*.

FOURTHLY, All the Streets were strewed with Lillies and Flowers, and curiously decked with Boughs and Branches. Every Door also was filled with Persons who had adorned every one the Fore-part of their House with something to entertain Him with as He passed the Streets; they also themselves as *Immanuel* passed by, did welcome Him with Shouts and Acclamations of Joy, saying, *Blessed be the Prince that cometh in the Name of his Father SHADDAI.*

AT

AT the Castle-Gates the Elders of *Mansoul*, to wit, the Lord *Mayor*, the Lord *Withewill*, the *Preacher*, Mr. *Knowledge*, and Mr. *Mind*, with other of the Gentry of the Place saluted *Immanuel* again. They bowed before Him, they kissed the Dust of his Feet, they thanked, they blessed, and praised his Highness for not taking Advantage against them for their Sins, but rather returning to them with Mercies, to build them up for ever.

THUS was He had up to the Castle; for that was the Royal Palace, and the Place where his Honour was to dwell; which was ready prepared for his Highness by the Presence of the Lord *Secretary*, and the Work of Captain *Credence*.

THEN the People and Commonalty of the Town came to Him into the Castle to mourn, and to weep, and to lament for their Wickedness, by which they had forced Him out of the Town. So they bowed themselves to the Ground seven Times; they also wept, they wept aloud, and asked Forgiveness of the Prince, and prayed that He would again, as of old, confirm his Love to *Mansoul*.

To which the Prince replied:

WEEP not, but go your Way, eat the Fat, drink the Sweet, and send Portions to them for whom nought is prepared; for the Joy of your LORD is your Strength. I am returned to *Mansoul* with Mercies, and My Name shall be set up, exalted and magnified by it.

HE also took the Inhabitants and kissed them, and laid them in his Bosom.

WHEN

WHEN *Immanuel* had done all these Things for the Town of *Mansoul*, then He said unto them,

WASH your Garments, then put on your Ornaments, and come to me into the Castle.

So they went to the Fountain that was set open for *Judah* and *Jerusalem* to wash in; and there they washed, and made their Garments white, and came again to the Prince, and stood before Him.

AND now there was Musick and Dancing throughout the whole Town of *Mansoul*; and that because their Prince had again granted to them his Presence, and the Light of his Countenance; the Bells did also ring, and the Sun shone comfortably upon them, for a great while together.

THE Town of *Mansoul* did also now more thoroughly seek the Destruction of all remaining *Diabolonians* that abode in the Walls, and the Dens (that they had) in the Town of *Mansoul*.

BUT my Lord *Wilbewill* was a greater Terror to them now than ever he had been before; forasmuch as his Heart was more fully bent to seek, contrive, and pursue them to the Death.

THEY therefore resolved to make another Attempt upon *Mansoul*, and that by an Army mixed and made up partly of *Doubters*, and partly of *Bloodmen*.

THE

THE *Doubters* are such as have their Name from their Nature, as well as from the Kingdom where they are born ; their Nature is to question every one of the Truths of *Immanue*, and their Country is called *The Land of Doubting*, and lyeth off to the North, between the Land of *Darkness*, and the *Valley of the Shadow of Death*.

THE *Bloodmen* are a People that have their Name derived from the Malignity of their Nature, and from the Fury that is in them to execute it upon the Town of *Manfoul*.

THE Name of their Country is the Province of *Loathgood*, the remote Parts of it are far distant from the Land of *Doubting*, yet they do both *Butt*, and bound upon the Hill called *Hellgate-Hill*.

OF these two Countries did *Diabolus* by the beating of his Drum raise another Army against *Manfoul*, of five and twenty thousand strong. There were ten thousand *Doubters*, and fifteen thousand *Bloodmen*, and they were put under several Captains for the War ; and old *Incredulity* was again made General of the Army.

THE Reason why *Diabolus* did so soon rally another Force after he had been beaten out of the Field, was for that he put mighty Confidence in this Army of *Bloodmen*, more than in his Army of *Doubters*.

THESE *Bloodmen*, he had proved often, and their Sword did seldom return empty. Besides, he knew that these, like Mastiffs, would fasten upon any ; upon Father, Mother, Brother, Sister, Prince, or Governor, yea upon the Prince of Princes. And that which encouraged him the more,
was

was for that they once did force *Immanuel* out of the Kingdom of *Universe*, and why thought he, may they not drive him from the Town of *Mansoul*?

So this Army of five and twenty thousand strong, was by their General, the Lord *Incredulity*, led up against *Mansoul*.

So they beleagured the Town; the *Doubters* were placed about *Feel-gate*, and the *Bloodmen* set down before *Eyegate* and *Eargate*.

WHEN this Army had thus incamped, *Incredulity* did in the Name of *Diabolus*, his own Name, and in the Name of the *Bloodmen*, and the rest that were with him, send a Summons to *Mansoul*, to yield to their Demands; threatening that if they still stood out, they would burn down *Mansoul* with Fire.

As for the *Bloodmen*, they were not so much that *Mansoul* should be surrendered, as that it should be destroyed, and cut off from the Land of the Living. They must have Blood, the Blood of *Mansoul*, else they die; and it is from hence that they have their Name.

WHEN the Townsmen had received this Summons, they jointly agreed in less than half an Hour to carry it to the Prince, which they did when they had writ at the Bottom of it, LORD *save us from bloody Men*.

So He took it, and looked upon it, and took Notice also of the short Petition written at the Bottom of it, and called to Him Captain *Credence*, and bid him take Captain *Patience* with him,

him, and go and take Care of that Side of *Mansoul* that was beleagured by the *Bloodmen*. They went and did as they were commanded, and secured that Side of *Mansoul* that was besieged by the *Bloodmen*.

THEN He commanded that Captain *Goodhope*, and Captain *Charity*, and my Lord *Wilbewill*, should take Charge of the other Side of the Town: This done, He commanded that Captain *Experience* should draw up his Men in the Market-place, and there exercise them Day by Day before the People of the Town.

Now this Siege was long, and many a fierce Attempt did the Enemy, especially the *Bloodmen* make upon the Town of *Mansoul*, and many a shrewd Brush did some of the Townsmen meet with from them; especially Capt. *Self-denial*, who was commanded to take the Care of *Eargate* and *Eyegate*, against the *Bloodmen*.

THIS Captain *Self-denial* was a young Man, but stout, and Townsman in *Mansoul*, as Captain *Experience* also was. And *Immanuel* at his second Return to *Mansoul*, made him a Captain over a Thousand. This Captain therefore being an hardy Man, and willing to venture himself for the Good of the Town, would now and then sally out upon the *Bloodmen*, and give them many Alarms; but this could not be done, but he must meet with Brush himself, for he carried several of their Marks in his Face, yea, and other Parts of his Body.

AFTER some Time spent for the Trial of the Faith, and Hope, and Love of the Town of *Mansoul*; the Prince upon a Day calls his Captains

tains and Men of War together, and divides them into two Companies ; this done, he commands them in the Morning very early to sally out upon the Enemy ; saying, Let Half of you fall upon the *Doubters*, and Half of you upon the *Bloodmen*. Those that go out against the *Doubters*, kill, and cause to perish so many of them as you can lay Hands on ; but for you that go out against the *Bloodmen*, slay them not, but take them alive.

BETIMES in the Morning the Captains went out : Captain *Goodhope*, Captain *Charity*, with Captain *Innocent*, and Captain *Experience*, went out against the *Doubters* ; Captain *Credence*, and Captain *Patience*, with Captain *Self-denial*, went out against the *Bloodmen*.

THOSE that went out against the *Doubters*, drew up in a Body, and marched on to bid them Battle : But the *Doubters* remembring their last Success, made a Retreat, not daring to stand the Shock, wherefore they pursued them, and in their Pursuit slew many, but they could not catch them all. Now those that escaped went some of them Home ; the rest went straggling up and down the Country. They would also after this shew themselves in Companies before *Mansoul*, but never to abide it ; for if Captain *Credence*, Captain *Goodhope*, or Captain *Experience* did but shew themselves, they fled.

THOSE that went out against the *Bloodmen*, did as they were commanded, they forbore to slay any, but sought to compass them about. The *Bloodmen*, when they saw that *Immanuel* was not in the Field, concluded that no *Immanuel* was in *Mansoul* ; wherefore looking upon what the Captains did, to be
Extravagancy,

Extravagancy, rather despised than feared them, but the Captains minding their Business, at last did compass them round; they also that had routed the *Doubters* came in again to their Aid; so in fine, after some little Struggling, for the *Bloodmen* also would have run for it, only now it was too late (for though they are cruel, where they can overcome, yet all *Bloodmen* are Cowards, when they once see themselves match'd) the Captains took them, and brought them to the Prince.

WHEN they were had before the Prince, and examined, He found them to be of three several Countries.

1. ONE Sort of them came out of *Blindmanshire*, and they were such as did ignorantly what they did.

2. ANOTHER Sort of them came out of *Blindzealshire*, and they did superstitiously what they did.

3. THE third Sort of them came out of the Town of *Malice*, and they did what they did out of Spite and Implacableness.

FOR the first of these, they that came out of *Blindmanshire*, when they saw where they were, and against whom they had fought, they trembled, and cried as they stood before Him; and as many of these as asked Him Mercy, He touched their Lips with his golden Scepter.

THEY that came out of *Blindzealshire*, pleaded that they had Right to do what they did, because *Manfoal* was a Town whose Laws and Customs

were diverse from all that dweleth hereabouts ; very few of these could be brought to see their Evil ; but those that did, and asked Mercy, obtained Favour.

THEY that came out of the Town of *Malice*, stood gnawing their Tongues before Him for Anguish and Madnes, because they could not have their Will. These last, with all those of the other two Sorts that did not unfeignedly ask Pardon for their Faults ; those He made to enter into sufficient Bond to answer for what they had done, at the great and general Assize to be holden for our LORD the King, where He Himself should appoint for the Country and Kingdom of *Universe*.

AND thus much concerning this second Army that was sent by *Diabolus* to overthrow *Mansoul*.

WHEN the Town of *Mansoul* had rid themselves of so many of their Enemies, and the Troublers of their Peace ; the Prince sent to them, and appointed a Day wherein He would meet the whole People, and give them Charge concerning some further Matters, that if observed would tend to their further Safety and Comfort, and to the Condemnation and Destruction of their Homebred Enemies. The Townsmen met together ; *Immanuel* also came down in his Chariot, and all his Captains attending Him on the Right-hand, and on the Left ; then the Prince spoke as follows :

MANY and great are the Privileges that I have bestowed upon you ; I have chosen you to myself, not for your Worthiness, but for my own Sake. I have redeemed you, not only from the Dread of my Father's Law,

Law, but from the Hand of Diabolus. This I have done, because I loved you, and because I have set my Heart upon you to do you Good.

I HAVE taken thee out of the Hands of thine Enemies ; unto whom thou hadst deeply revolted, and by whom thou wast content to be possessed, and also to be destroyed. I came to thee first by my Law, then by my Gospel to awaken thee, and shew thee my Glory. And thou knowest what thou wast, what thou saidst, what thou didst, and how many Times thou rebelledst against my Father and Me ; yet I left thee not, as thou seest this Day, but came to thee, have born thy Manners, have waited upon thee, and after all accepted of thee, even of my meer Grace and Favour ; and would not suffer thee to be lost as thou most willingly wouldest have been. I also compassed thee about, and afflicted thee on every Side, that I might make thee weary of thy Ways, and bring down thy Heart to a Willingness to close with thy Good and Happiness. And when I had gotten a compleat Victory over thee, I turned it to thy Advantage.

THOU seest moreover, how I have passed by thy Backslidings, and have healed thee. Indeed I was angry with thee, but I have turned mine Anger away from thee, because I loved thee still, and mine Anger and mine Indignation is ceased in the Destruction of thine Enemies. Nor did thy Goodness fetch me again unto thee, after that I for thy Transgressions have hid my Face, and withdrawn my Presence from thee. The Way of Backsliding was thine, but the Way and Means of thy Recovery was mine. I invented the Means of thy Return ; it was I that made an Hedge and a Wall, when thou wast beginning to turn to Things in which I delighted not. It was I that made thy Sweet, bitter ; thy Day, Night ; thy smooth Way thorny, and that also confounded all that sought

M 2

thy

thy Destruction. It was I that set Mr. Godlyfear to work in Mansoul. It was I that stirred up thy Conscience and Understanding, thy Will and Affections, after thy great and woful Decay. It was I that put Life into thee, O Mansoul, to seek Me, that thou mightest find Me, and in thy finding, find thine own Health, Happiness, and Salvation.

AND now, my Mansoul, I am returned to thee in Peace, and thy Transgressions against me, are as if they had not been. Nor shall it be with thee as in former Days, but I will do better for thee than at thy Beginning. For yet a little while, after a few more Times are gone over thy Head, I will take down this Town to the Ground. And will carry the Stones thereof, and the Timber thereof, and the Walls thereof, and the Dust thereof, and the Inhabitants thereof, into mine own Country, even into the Kingdom of my Father; and will there set it up in such Strength and Glory, as it never did see in the Kingdom where now it is placed. I will there set it up for my Father's Habitation; for, for that Purpose it was at first erected in the Kingdom of Universe; and there will I make it a Spectacle of Wonder, a Monument of Mercy: There shall the Natives of Mansoul see all that of which they have seen nothing here: And there shalt thou, have such Communion with Me, with my Father, and with your Lord Secretary, as is not possible here to be enjoyed; nor ever could be, shouldst thou live in Universe the Space of a thousand Years.

THERE, O Mansoul, thou shalt meet with many of those that have been like thee, and that have been Partakers of thy Sorrows; even such as I have chosen, and redeemed and set apart as thee for my Father's Court.

THUS

THUS, O Mansoul, I have shewed unto thee what shall be done to thee hereafter, if thou canst hear, if thou canst understand; and now I will tell thee what at present must be thy Practice, until I come and fetch thee to myself.

FIRST, I charge thee that thou dost hereafter keep more white and clean the Liveries which I gave thee. They are in themselves fine Linnen, but thou must keep them white and clean. This will be your Wisdom, your Honour, and for my Glory. When your Garments are white, then I am delighted in your Ways. Deck thyself therefore, according to my Bidding, and make thyself by my Law strait Steps for thy Feet, so shall thy King greatly desire thy Beauty, for He is thy LORD, and worship thou Him.

THAT thou mayst keep them white, I have provided for thee an open Fountain to wash thy Garments in. Look therefore that thou wash often in my Fountain, and go not in defiled Garments. Let not therefore the Garments I gave thee be spotted by the Flesh. Keep them always white, and let thy Head lack no Ointment.

I HAVE lived, I have died, I live for thee. I live that thou mayst not die. Because I live thou shalt live also. I reconciled thee to my Father by the Blood of my Cross, and being reconciled thou shalt live through Me. I will pray for thee, I will fight for thee, I will yet do thee good.

REMEMBER therefore, O Mansoul, that thou art beloved of me; as I have taught thee to watch, to fight, to pray, and to make War against my Foes, so now I command thee to believe that my Love is constant to thee; now have I set my Heart, my Love upon thee, watch. Behold, I lay none other Burden upon thee, than, what thou hast already, hold fast until I come.

M 3

[The End of the HOLY WAR.]

THE HOLY WAR

THE HOLY WAR

6 JY 64

[The End of the Holy War]

AN
E X T R A C T
OF THE
Christian Sacrifice.
A
T R E A T I S E
SHEWING THE
NECESSITY, END, and MANNER
OF RECEIVING THE
H O L Y C O M M U N I O N :
Together with Suitable
P R A Y E R S and M E D I T A T I O N S .

By *S I M O N P A T R I C K*,
Late LORD BISHOP of ELY.

TO

AN
EXTRACT

OF THE

Christian Sacrifice.

RELATIVES



NECESSITY, IN

OF RECEIVING THE

HOLY COMMUNION:

Together with suitable

PRAYERS and MEDITATIONS.

By SIMON PATRICK,

Late Lord Bishop of Ex.

TO

TO THE
READER.

I HOPE the Reader will bring a free and unprejudiced Mind to the Perusal of what I have writ; especially an Heart seriously desirous to have holy Devotion wrought in it to our Creator and Redeemer; and then neither of our Pains, I presume, will prove unprofitable. But I do not mean by Devotion, only some transient Thoughts and Passions arising at certain Seasons, but a settled Love to Him, disposing us to present Him alway with an Heart humble, pure, just and charitable; which is the Oblation that all our other Sacrifices are to prepare for Him, and the greatest Honour that we are capable to do Him.

This is truly and substantially to glorify Him before Men; to magnify his Name, and to exalt his Praise. This proclaims Him to be the
most

TO the READER.

most excellent Being ; and that it is the supreme Happiness and Dignity of human Nature to be one of his Friends ; but all the Praises we can bestow upon Him, without this, are no better than Flatteries. They are but good Words and religious Compliments, which we revoke and unsay again, when we cross his Commands.

If we would make GOD therefore an acceptable Sacrifice, there is nothing, saith Minutius, like “ a good Mind, a pure Intention, and a
“ sincere Conscience. He who highly esteems
“ and reverences Innocence, supplicates the
“ LORD : He that bath Justice in great Veneration, sacrifices to GOD : And he that
“ rescues a Man out of Danger, kills the fattest Sacrifices. These are our Sacrifices :
“ These are the holy Things of GOD. Thus
“ amongst us, he is most religious who is most
“ just.”

It is senseless to think, that the LORD of Heaven and Earth should be pleased with any Thing but the very best we are able to give Him. And what is that but ourselves, a living Sacrifice, as the Apostle speaks (Rom. xi. 1.) holy, acceptable to GOD ; because it is properly a continual Oblation, and remains still to be offered in more and more Actions of a God-like Life.

And for this End Christ instituted this Commemoration of the Sacrifice which He made of Himself

TO the READER.

Himself to GOD; that we might be moved thereby to offer up ourselves freely and cheerfully, as He did, to do and suffer what our Heavenly Father pleases. For it is rank Hypocrisy to commend and praise his Obedience to the Death, while we live in open Opposition to GOD's Commands.

The Scribes and Pharisees were of this Religion, who did their own Wills, and admired Abraham, Moses and the Prophets, who were altogether governed by the Will of GOD. They magnified those Virtues in their Ancestors, which they themselves not only wanted, but bated. Such is the Devotion of those now who extol our Saviour, and speak great Things in his Praise; but do not think fit to tread in his Steps, by making themselves an entire Oblation to GOD, and living in absolute Subjection to all his Commands.

This is the best Way to shew forth the LORD's Death, and to make the most acceptable Commemoration of this Sacrifice. It is the purest, the most sincere Expression of our Love to Him and his Service, to which we should always stir up ourselves, when we remember Jesus.

And that is the Scope of this Treatise, to excite those that read it to worship the LORD with holy Worship; that is, saith one of the Ancients, "by composed Passions and quiet Affections;

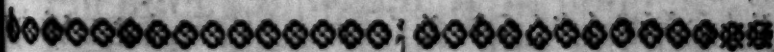
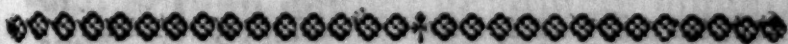
TO the READER.

fections; and by Likeness to GOD in Virtue." They are the Words of Eusebius; who was very well aware that GOD is to be worshipped not only with external Actions, but especially with our Minds. Because He is the Inspector of our Mind and Heart, as David tells his Son Solomon, 1 Chron. xxviii. 9. where he gives this Reason why he should serve GOD with a perfect Heart, and with a willing Mind, because He searches all Hearts, and understands all the Imaginations of the Thoughts.

I shall add to this, truly the Words of Lactantius; "There are two Things that ought to be offered to GOD; a Gift and a Sacrifice. The Gift for ever, the Sacrifice for a Time: And both the one and the other is incorporeal. The Gift is Integrity of Mind, the Sacrifice is Praise and Hymns. Therefore the most excellent Manner of worshipping GOD, is Praise directed to Him out of the Mouth of a just Man." The Eucharist consists of both, as you will find in this Book. The Help of which, if the Reader will be pleased to use, 'till he hath made himself such a thankful Oblation to GOD, he will not want a Reason why I call it The Christian Sacrifice; nor fail to grow in Wisdom and spiritual Understanding. For as the Son of Syrach saith, The Love of the LORD passeth all Things for Illumination: He that holdeth it, whereto shall he be likened? He will de-
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TO the READER.

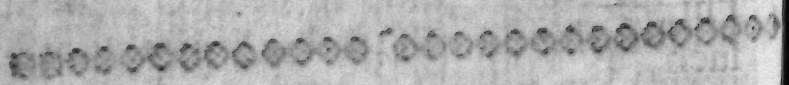
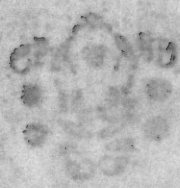
light to be repeating this Oblation of himself, and of his Praises and Thanksgivings to GOD our Saviour, with higher Devotion of Spirit, and greater Purity of Heart and Life. He will not stand in Need of many Exhortations to do this, or the rest of his Christian Duty: For the Love of GOD will be above all Reasons and Motives to make him good. He will think continually how much he is bound to his infinite Goodness; that he would take Care by this familiar Representation of the unparallell'd Love of Christ in dying for us so freely, to continue and quicken in Christian Souls a ready and chearful Disposition to obey Him in all Things.



TO THE READER

There is no remaining part of the
and of the present and I am sorry to God
our nation, with higher Dignity of
the Lord of God will be above all Kingdoms and
Ministry to make him good. It will be the
Ministry, but it is bound to be in the
Gospels; that is, it is bound to be in the
other. It is bound to be in the
and quicken the Christian soul a second time
changed in Disposition to obey him in all things.

6 JUL 64





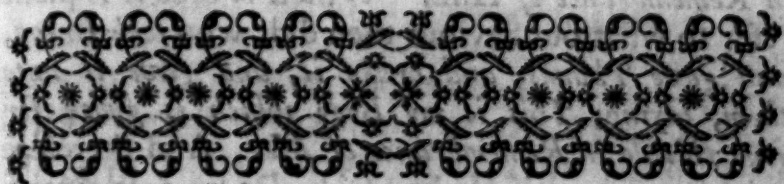
THE INTRODUCTION.

IT is the Design of this small Treatise, to shew as briefly and plainly as I can devise,

I. *First*, THAT all those who are called by the Name of our LORD, have a Tye upon them to address themselves to his holy Table: And,

II. *Secondly*, THAT the Ends and Purposes for which it is prepared, are such, as both invite and engage them to come thither.

III. *Thirdly*, To direct the Reader to an easy and familiar Way of disposing
N 2
themselves



T H E

CHRISTIAN SACRIFICE.

P A R T I.

Of the Obligations we have to communicate.

FOR the first of these, to make you sensible of the Weight of this Duty, there are these Six Things to be considered.

I. THAT we have an exprefs Command for it from our LORD and Master, to whose Service we were solemnly devoted when we were baptized. And lest there should be any Room for Excuses, this Command is so ordered, that it hath Respect both to the Ministers in his Church, and also to the People under their Care: To the former, that they might prepare this holy Table; to the other, that they might come to partake of it. First,

He requires his Apostles, *Luke xxii. 19. to do this in Remembrance of Him.* Which Words it is plain refer to what our Saviour then did, who *took Bread, and gave Thanks, and brake it, and gave it unto them, saying, This is my Body which is given for you; this do in Remembrance of Me.* And therefore it is as much as if He had said, *Do ye take Bread, give Thanks, break it, and give it to all my Family hereafter.*

Now if they were bound to give it, then all Christians, no doubt, must be bound (though here had been nothing more said) to receive it. But the more to enforce the Duty, we are required so to do, according as *St. Paul* hath declared the Mind of our LORD. He tells us, *1 Cor. xi. 24.* that when our LORD had given Thanks, He brake the Bread, and said, *Take, eat, this is my Body which is broken for you; Do this in Remembrance of Me.* Here these Words, *Do this*, immediately refer to *take, eat*; which are not in *St. Luke*: And therefore, *Do this*, in his Gospel, immediately refers, as I said, to *taking Bread, giving Thanks, breaking it, and giving it to them.* In that, the Apostles and their Successors were more peculiarly concerned; and none can *do this* (i. e. *take Bread, give Thanks, break it, and give it*) but they. But in the other, *taking, eating, and drinking*, all Christians are concerned, and are bound to *do this* as long as the World lasts. Which appears sufficiently from the whole Discourse of *St. Paul* to the *Corinthians*, who were, as he tells them, *Verse 26. to shew forth the LORD's Death*, as often as they did eat that Bread and drink of that Cup, which the Ministers of our LORD gave to them. And to make this Command appear more weighty, let me cast in two or three Considerations more before I proceed.

I. THAT our LORD not only gave it to the twelve Apostles, but to St. *Paul* also, after he was added to the Number. From which we may clearly gather his Intention of having this Duty every where performed, not only by the *Jews*, but all others: For when He appeared to this Person, and revealed his whole Mind to him, that he might be an Apostle, and preach to the Heathen World; he left not out this Precept, but gave him particular Instructions about it. *For I have received of the LORD that which also I delivered to you, that the LORD JESUS, the Night in which He was betrayed, took Bread, &c.* 1. Cor. xi. 23. He had not this from the Apostles, nor was taught it by Man, but *Christ* Himself delivered it to him, as He had done to the rest of his Apostles; that he might teach Men to do this, if they had any Regard to the express Command of their dearest LORD: And it is very hard if they have not a great Reverence to it, considering,

2. THAT it is the last Commandment which He gave before his Death. When he was parting with his Disciples, and taking his Farewell of them (untill he should see them again after his Resurrection) He left this Charge with them, that they should do as they had seen Him do just before He went away. Read the Verses going before those now mentioned out of St. *Luke* (Chap. xxii. Ver. 16, 17, 18, &c.) and you will find the Sense of our Saviour's whole Discourse to be this:

“ THIS is the last Supper we shall eat together
 “ in this World; I shall keep no more Feasts with
 “ you untill we meet in Heaven. But I would
 “ have you meet often, and feast together upon my
 “ broken Body and my Blood shed for you, accord-
 “ ing

“ing to the Pattern which now I set before you.
 “As you see me take Bread, give Thanks, break
 “it, and give it to you, so do ye. This is my
 “Will, if ye have any Respect to the Words of a
 “dying Master; if ye love me, and bear me in
 “Mind when I am gone from, you do not forget
 “to *do this in Remembrance of Me.*”

AND what He said to them, we are to take as
 said to us; for,

3. St. Paul saith, This is to be done untill his
 Coming again, 1 Cor. xi. 26. It is not a tempo-
 rary Command, like those given to *Moses*, but lays
 a perpetual Obligation upon us; untill *Christ*, who
 appeared to put away Sin by this Sacrifice of Him-
 self (which we commemorate) *shall appear the se-*
cond Time, without Sin, unto Salvation. From
 whence it necessarily follows, that not only the
 Apostles, but all the Ministers of *Christ* to the End
 of the World have Power to *do this*; and that the
 People are bound to do their Part, when the Mi-
 nister hath done his. How they will excuse them-
 selves from an open Breach of our Saviour's Com-
 mandment, who *do not this in Remembrance of Him*,
 I cannot imagine. There is nothing that He in-
 joins with more Solemnity; and therefore the same
 Necessity lies upon us for the Performance of it,
 that there doth for Obedience to other of his Com-
 mands. If there be any Difference, it is such as
 should rather make us exceeding careful about this
 Duty, than otherwise. For,

II. It is a Command whereby our Affection to
Christ Jesus, our ever blessed Redeemer, is more
 than ordinarily proved; there being no other Rea-
 son for performing it, but merely our Respect to
 his Will and Pleasure. To most other Duties in
 our

our Religion, there is something in Nature to prompt us. That we should be just, and merciful, and sober, and grateful, we can derive from a Reason within ourselves. But this Duty is one of the Things for which there is no other Ground but his Appointment; and therefore the doing it is a Piece of pure Obedience, arising wholly out of pure Respect to Him and his Injunctions. It being indeed designed for the keeping him in Memory, his Appointment of it for that Purpose hath added a good Reason to it; which doth mightily inforce our Duty, if we have any Love to the Memory of so dear a Saviour, and desire to perpetuate the Story of so rare a Love.

By this it is apparent, that the Thing which makes Men most negligent of this Duty is that which should make them most zealously affect it. The Natural Conscience not reprovng them for not *doing this*, as it doth for Injustice, Cheating, Lying, and such like Sins, therefore they live securely in the Neglect of it. But if Faith were planted and deeply rooted in Men's Hearts, they would upon this very Account be the more forward to do it: Because it is a peculiar Mark of a Christian, a Work proper to him alone who is moved to this, not by Nature and the common Light of Mankind, but purely by his Religion and Devotion to his Saviour: For there is no Piece of Divine Service in which he is interested so much as this. It is more properly Christian Worship than any other. All the World think their Religion binds them to pray to God, to praise Him, and give Him Thanks; but to render Thanks to Him by *doing this*, belongs only to Believers in *Jesus*. And that was one Cause, I make no Question, that the first Disciples of *Christ* made this so great a Part

a Part of their Devotion; which is the next Consideration.

III. PRIMITIVE Practice upon this Command of our Saviour's doth explain his Intentions, and tells us the Obligation of it. They who were taught by the Apostles of our LORD best understood the Weight of this Commandment; and they understood it so, that they did constantly *do this*, as they did publicly meet together to pray or hear, which they did very frequently.

IN the Church of *Jerusalem* every Day, as we read, *Acts ii. 46. They continued daily with one Accord in the Temple, and breaking Bread at home, did eat their Meat with Gladness and Singleness of Heart.* That is, after they had daily performed their common Devotions with the *Jews* in the Temple-Service, they went to their own Houses to render a more particular Service to our Saviour, by *doing this in Remembrance of Him*, and keeping Feasts of Charity for the Poor and Indigent.

IV. AND indeed it is Part of the Food which our LORD hath appointed for his Family, and which his Stewards are to provide for them. It ought therefore to be thankfully received, and constantly used, when we are invited to it, unless we mean to starve ourselves, and provoke our LORD, by refusing this, to withdraw his Blessing from other Means of our Spiritual Nourishment.

It is Part of the plentiful Provision which *Christ* hath left in his House for the Souls of his faithful Servants, that they may be able to do their Work.
And

And truly, as long as we have any Need to grow in the Grace of our **LORD Jesus Christ**, to increase in Strength and Power to master all Temptations, and do our several Duties, to renew the Sense of our Obligations to **GOD**, and bind ourselves faster to Him, to heighten our Love and Gratitude, and to stir up Delight and Joy in **GOD** our Saviour; so long will there be a Necessity of *Doing this*, which serves for all these Ends and Purposes.

V. **AND** did we but seriously consider this one Thing, that a principal End for which both this and the other Sacrament was instituted, is, that by these outward Signs we might express our hearty Consent to the new Covenant made by *Christ* in his Blood, and engage ourselves to stand to the Conditions of it; we should be extremely afraid to refuse to come to this holy Communion, because that is the same with refusing to be of his Religion. For he that made the New Covenant with us, and is the Author of the Christian Religion, hath made these outward Rites Instruments of Stipulation, whereby they who are willing to enter into that Covenant, and be of that Religion, should express their Agreement and Submission to it, and openly declare that they own *Jesus* to be the **LORD**. Which, when they have once done, they are to signify their Continuance in that Religion, by the repeated Use of the same Things. Otherwise they live as if they repented of the Contract which they made, and renounced our blessed Saviour, who hath made the *Doing this*, to be a special Testification of our Devotion to Him, and his Service.

VI. **TO** which, if you add all the other Ends for which it was ordained, they would still make it

It appear the more necessary; if either the Will of CHRIST, his special Command, the Practice of all Christians, our own Wants, our Respect to the Christian Religion, or the great Benefits we may receive by doing this in Remembrance of Him, can make us judge any Thing so. And that is the second Part of my Discourse; to which I now proceed.

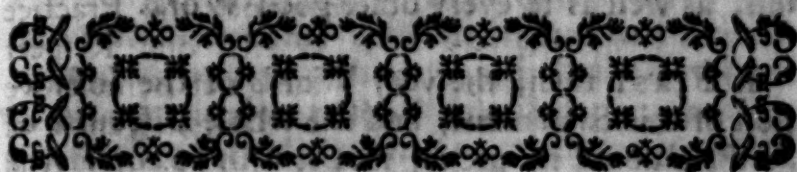
V. And did we not seriously consider the one Thing, that a principal End for which both this and the other Sacrament was instituted, is, that by its outward Signs we might express our hearty

and sincere desires to the Con-
 ditions of it; we should be extremely afraid to re-
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 is the same with refusing to be of this Religion.
 For he that enters the New Covenant with us, and
 is the Author of the Christian Religion, has made
 these outward Signs a part of his Religion,
 whereby they who enter into that
 Covenant, and so enter into it, should express
 their Agreement and Submission to it, and openly
 declare that they own it to be the Lord's,
 which, when they have once done, they are to
 keep their Communion in that Religion, by the
 repeated Use of the same Things. Otherwise
 they are as if they repeated of the Covenant which
 they made, and renounced our blessed Saviour,
 who hath made the Blood shed, to be a special
 Testification of our Devotion to Him, and his Ser-



PART

VI. To which, if you add all the other Ends
 for which it was ordained, they would still make



THE CHRISTIAN SACRIFICE.

PART II.

*Concerning the Ends and Purposes of this
Holy Action.*

IF the Reader be convinced by what hath been writ, that he is as much bound to *do this*, as he is to be a Christian, I hope it will have a double Effect upon him. *First*, That he will stir up himself to a serious and constant Performance of this Duty. *Secondly*, That he will be very desirous to understand the End and Use of this holy Action, that so he may reap the Profit which is therein designed to him. I shall give him no farther Incitements to this Duty, than will arise from what I am now going to say about the Nature of it: From whence we may draw a great many Arguments

guments to persuade him to be ready prepared to this, as well as to every other good Work.

I. FIRST then, the very Words of the Institution of this Sacrament, and the whole Discourse of *St. Paul* about it, prove, that it is to be considered as a Divine Feast, which our LORD hath appointed in Commemoration of Himself. That it is to be looked upon as a Feast, or Repast, provided for us, the Bread and Wine, the Eating and Drinking sufficiently declare: But it is more fully expressed in the Names of *Breaking of Bread*, and the *Supper of our LORD*, which are given to this Action. And as it is expressly ordained, to be in Remembrance of our blessed LORD, so (I think it not amiss to add) it was no unusual Thing in the World to institute Feasts and Entertainments to preserve the Memory of famous Persons.

AT these most sober Tables they discoursed of their memorable Sayings, their worthy Actions, their patient Sufferings; and rehearsing the History of their Life and Death, excited themselves to tread in their Steps. For this, as *Germanicus* said excellently on his Death-bed, is the principal Part of Friendship; not to follow the Dead with Tears, but to remember his Will, and to execute his Commands: Which is the general Design, I make no Doubt, of this most holy Feast, where we meet to preserve an eternal Memory of our glorious Redeemer, and to fix more deeply in our Minds all that he did and suffered for us; that thereby we may be disposed with the greater Chearfulness to perform his Will, and obey his Precepts.

Now that we may be made able to do so, He is pleased to set before us this holy Food, which the
Chri-

Christian Church hath always looked upon as a Spiritual Nourishment, to strengthen and increase in us all Goodness. And for that Purpose we are to address ourselves to the Table of the LORD; that by affectionate Meditation on his condescending Kindness in becoming a Man for our Sakes, and by laying to Heart the whole Story of his wonderful Love from his Birth to his Grave; and fixing our Eyes on the glorious Hopes He hath given us, by rising again from the Dead, and ascending to the Throne of GOD, we may feel a greater Strength derived to us from Him, enabling us to our several Duties, and be enlivened to a greater Freedom and Chearfulness in denying all our own Appetites and Desires, and submitting them to the Will of *Christ*. Say therefore to yourselves before you come thither some such Words as these:

‘ WE are invited to a Feast; our most gracious
‘ LORD is the Master of it; yea, He himself is the
‘ Cheer that is provided for us. With what *Hu-*
‘ *mility*, with what *Thankfulness*, ought we to ac-
‘ cept of his Invitation. Let us appear before Him
‘ in as holy and becoming a Manner as we are able.
‘ Let us go with such *Joy*, as if we were called to
‘ the richest Entertainment in the World. *Let our*
‘ *Meditation of Him be sweet, and let us be glad in*
‘ *the LORD. Let us mention the Loving-kindness of*
‘ *the LORD, according to all that the LORD hath*
‘ *bestowed on us: And let us make his Name to be*
‘ *remembered in all Generations.*

‘ LET us meditate on his holy Life, his bitter
‘ Passion, his bloody and shameful Death, his glo-
‘ rious Resurrection and Ascension, his Power and
‘ Authority at GOD’s Right-hand, the great Bene-
‘ fits we justly expect from thence, and the pre-

‘ cious Promises He hath by these Means sealed to
 ‘ us, ’till we feel all the Powers of our Souls quick-
 ‘ ned and stirred up to do the Will of our ever-
 ‘ blessed Redeemer; even a new Life and Spirit
 ‘ coming into us, and making us *strong in the LORD,*
 ‘ *and in the Power of his Might.*’

II. HAVING surveyed in your Thoughts the whole Gospel of our Saviour *Christ*, I shall proceed to shew you, on what you are more principally to fasten them. You must not consider his holy Action only as a Feast in Remembrance of Him; but as a Feast upon a Sacrifice, wherein you are more particularly to commemorate his Death.

OUR blessed LORD, the High Priest of our Profession, was pleased Himself to be offered upon the Cross, where *He gave Himself for us an Offering and a Sacrifice to GOD, for a sweet smelling Savour*, Eph. v. 2. A Kindness that, as it ought never to be forgotten, so it ought to be mentioned with the highest and devoutest Praises. And therefore after the Manner of those Feasts among the *Jews*, and *Gentiles* too, in which the People had some Portion of the Sacrifice to entertain themselves and their Friends, He makes us Partakers of the Sacrifice which He made to GOD, by admitting us, in these Representations of his Body and Blood, to feast upon it: Which Action is a grateful Commemoration of his Death, to his everlasting Praise and Glory.

THEREIN we set forth that Sacrifice of his for us; and signify the thankful Sense we have of his Love, and our high Esteem of those Benefits which his bloody Death hath purchased to us.

THIS

THIS we learn, first, from these Words of our LORD and his Apostle, *St. Paul*, which teach us to *do this in Remembrance of Him*. Which Phrase doth not signify our calling Him to Mind; but our making Mention of his dying Love with due Praise and Acknowledgments; which is best expressed by the Word *commemorate*. We declare, by *doing this*, that we bear that remarkable Testimony of his Kindness, in the Remembrance of a thankful Heart; and will endeavour to make it to be remembered in the succeeding Generation. That this is the Meaning, appears more fully from a second Expression of *St. Paul's*, *1 Cor. xi. 26.* where He saith, as often as they did eat this, they *shewed forth the LORD's Death 'till He came*. We declare and publish by this Action his bloody Death. We proclaim, and *abundantly utter the Memory of his great Goodness*; which He would have made known to all, by this solemn Feast, untill his second appearing.

THIS Commemoration, and Shewing forth, looks two Ways; towards Men, and towards GOD.

First, WE shew it forth, and tell it to the World. We openly declare to all those that see or know what we do, that the Son of GOD died for the Children of Men; that He freely gave his Body to be broken and his Blood to be shed for our Redemption. We proclaim *Jesus* to be the Lamb of GOD that takes away the Sins of the World, and shew how GOD hath commended his Love to us, in that while we were Sinners He gave his only begotten Son for us, that we might live through Him.

Secondly, We commemorate also and shew forth his Death unto GOD the Father. We set before Him this Free-will Offering of *Jesus* as a sufficient Sacrifice for the Sins of the whole World. We magnify his Bounty in this invaluable Blessing, and make Mention of this which his Son hath suffered for us as a complete Satisfaction for all our Offences against Him.

WE must approach therefore to the Table of the LORD with affectionate Acknowledgments of his infinite Goodness, extolling and praising his merciful Kindness in bestowing on us so great a Gift; professing we will never forget the tender Love of our LORD, who laid down his Life for us, and beseeching the Father of Mercies to receive us into his Grace and Favour, for the Sake of his dear Son, whose Death we shew unto Him. We should express the Sense of our Hearts in some such Words as these. *It is a good Thing to give Thanks unto the LORD, and to sing Praises unto thy Name, O thou Most High. For Thou, LORD, hast made me glad through thy Work, I will triumph in the Works of thy Hand. Come and hear, all ye People, I will declare what the LORD hath done for our Souls. For great is his Mercy towards us, and He hath delivered our Souls from the lowest Hell. Glorious Things are spoken of Thee, O Jesus, thou Lover of Souls; the Word made Flesh; the Image of the invisible GOD; the Light of the World; the Lamb of GOD that takes away its Sin; the first Begotten from the Dead; the Heir of all Things; the Prince of the Kings of the Earth; an high Priest who is set down on the Right-hand of the Throne of the Majesty in the Heavens; who appears in the Presence of GOD, and lives forever to make Intercession for us. Who in the Heavens can be compared to the LORD? Who among the Sons of the Mighty can be likened to the LORD?*

LORD? *For Thou, LORD, art highly exalted: Thou art exalted far above all Gods.*

‘ IN this most powerful Name, O Father Almighty, we humbly cast down ourselves before the Throne of thy Glory, give us Leave to mention before Thee the Death of Him who said, *Behold I come to do thy Will, O God.* Behold, O LORD, the bleeding Wounds of thy well-beloved Son, in whom Thou hast testified by a Voice from Heaven, that Thou art well pleased. Remember how his Body was broken for us, and his Blood poured out. In Him we believe Thou art perfectly satisfied, and therefore are bold to hope that Thou art reconciled to us. O hear his dying Groans, regard his Agony and bloody Sweat; by his Cross and Passion let our Sins be blotted out, and by his glorious Resurrection and Ascension let us feel every Evil Affection perfectly killed and crucified. We have nothing to plead, if He hath not done enough, and fulfilled all thy Will. But since He hath laid down his Life in Obedience to Thee, O let us by Virtue of that voluntary Sacrifice which now we represent before Thee, obtain thy Mercy. We cannot be content to lose our Share in so great a Love. And since Thou hast bid us to commemorate it, we hope we shall as certainly partake of it, as we do of this Feast to which Thou hast invited us. So we thy People and Sheep of thy Pasture, will give Thee Thanks for ever. We will shew forth thy Praise from Generation to Generation. We will extol Thee our GOD, O King, we will bless thy Name for ever and ever. Every Day will we bless Thee, and will praise thy Name for ever and ever.’

IN

IN such Meditations as these, when we shew forth the inestimable Value of *Christ's* Sacrifice, we do, as it were, offer it unto GOD, or rather make before Him a Commemoration of this Offering. And in this Sense the ancient Christians did call this Sacrament a Sacrifice, and every Christian they look'd upon as a Priest and a Sacrificer when he came to the Table of the LORD: Because *Christ* not only bad his Apostles *Do this in Remembrance of Him*; but St. *Paul* requires every one of us to do the same, *to shew forth his Death 'till He come.*

III. By this Action we make a solemn Profession of the Christian Religion, and declare ourselves to be the Disciples and Followers of *Jesus*. So much is the Consequence of what hath been said. For by Eating of Sacrifices offered at the Altar, both *Jews* and *Gentiles* professed themselves to be the Worshippers and true Servants of that GOD to whom the Oblation was made. And, secondly, it may be rationally drawn from that Discourse of our Saviour's with the *Jews*, in the 6th Chapter of St. *John's* Gospel; where *Eating his Flesh, and Drinking his Blood*, signify nothing else but believing the Word, and keeping the Precepts which *Christ* published in our Flesh, and sealed with his Blood. This is honestly acknowledged by a learned Person in the Church of *Rome*; who gives the Sense of those Verses in these two Lines, "They are nourished with the Flesh of *Christ* to eternal Life, who keep the Sayings of *Christ* incarnate: Therefore He was made Flesh, that in the Flesh or Body of Man, He might procure their Salvation, and form them to eternal Life. Therefore the Words which *Christ* spake in Flesh, the Gospel of *Christ*, is the Flesh of *Christ*. These Words, this *Flesh*, this *Meat*, *Christ* would have

us eat, ruminate, and digest, that being nourished thereby, we may profit to eternal Life."

INDEED this Eating and Drinking which now He called them unto could be nothing else, but receiving Him and his Doctrine; for the Sacrament of his Body and Blood was not yet instituted. But when it was; then they who did eat of this Bread; and drink of this Cup in Commemoration of *Christ*; were to look upon it as a devout Profession of that Faith in Him, and Obedience to Him, without which we cannot inherit eternal Life. We declare by this Action the entire Assent of our Minds to the Truth of all that He preached, when He was in our Flesh; and the unfeigned Consent of our Wills to be ordered and governed according to it. Hence, perhaps, it was that this Action came to be called the Sacrament, which was the ancient Name for our whole Religion, because here we make the most solemn Profession of the Christian Religion; as the *Jews* did of the *Mosaical*, when they did eat before GOD of the Sacrifices offered on his Altar.

YE must address yourselves then to the Table of the LORD, as the Friends of JESUS CHRIST; on Purpose to profess that ye believe on Him and are of his Religion, and mean to cleave unto Him, and obey Him; renouncing all other Masters for ever. Say in your Hearts, 'O blessed JESUS, I acknowledge thee to be the LORD; Thou art the only begotten of the Father, full of Grace and Truth. Thou only art the Way, the Truth, and the Life. I humbly adore Thee; and here devote myself everlastingly to Thee. I believe thy blessed Gospel, I own thy supreme Authority, and submit myself to thy Sovereign Commands. Truly I am thy Servant, I am thy Servant. I look for all Blessings through thy Hand alone; who hast
' all

all Power in Heaven and in Earth. Let it be
 unto thy Servant according to thy Word. Yea,
 deal with me according as I unfeignedly acknow-
 ledge Thee, and heartily join myself in Fellow-
 ship with Thee, to be thy Disciple and Follow-
 er for ever. I give Thee Possession of my Heart
 entirely. Do there what Thou plearest. Be the
 sole Governour and Disposer of all my Thoughts,
 Words, Desires and Actions. *I esteem all thy Pre-
 cepts concerning all Things to be right; and I hate
 every false Way.*

AND according to our Sincerity in this devoting
 of ourselves to Him, we shall find the powerful
 Communication of his good Spirit to us, to unite us
 closer to Himself. When this outward Action de-
 clares the inward Devotion of our Hearts, to knit
 themselves to Him, and to become one Spirit with
 Him; without all Doubt He will make us feel that
 He dwells in us by the Power of his Spirit, to enli-
 ven, help, and strengthen us in a Christian Course
 of Life. For this Communion is mutual; and the
 Word properly signifies a Participation of something
 from Him, by joining ourselves to Him. *We
 dwell in Christ and Christ in us; we are made one
 with Christ, and Christ with us;* and so may expect
 all those Graces which He hath received from God,
 to impart to faithful Souls: Particularly it is a
 Pledge of his Divine Presence with us, and that
 He will send his heavenly Influences in our Hearts.
 Being knit and joined to Him as Members of his
 Body, we may be assured He will take Care of us,
 as our Head. He engages Himself to guide, quick-
 en, refresh, powerfully move and assist us in well
 doing. This we may humbly wait for, by Virtue
 of our Union with Him. As the Evil Spirit wrought
 in the Children of Disobedience, who were joined
 to Devils, by eating of their Meat; so will the
 Spirit

Spirit of Grace work in those that are joined to Him by partaking of his holy Table. And for that End we may come to it, that being knit still faster to Him, we may have a more abundant Communion of his holy Spirit. We may intreat Him to be a constant Friend to us, to make his Abode with us; *so that we may evermore dwell in Him, and He in us.*

IV. It is easy to gather from what hath been said, that by partaking of this Feast, we make such a Profession of Christianity and Subjection to the LORD Jesus, as to *engage ourselves hereby in a mutual Covenant with Him.* I told you at the Beginning; that Sacraments were outward Rites to express our Consent to the new Covenant; and whereby we signify our settled Purpose, and engage our Faith, to perform the Duties of Christians. But this Sacrament of the LORD's Supper is more particularly designed for that End, that by doing this, we may, with repeated Protestations of our Fidelity, renew our Baptismal Vow and Covenant wherein we stand ingaged; and in the most sacred Manner devote ourselves again and again to that Service which we promised, when we entered into *Christ's Religion.*

It is well known that Eating and Drinking together, was ever reputed a Token of Friendship and brotherly Accord, between those Persons who consent to such a Meeting. But this was more notorious when there was a Feast made on Purpose to express this Friendship: For this amounted to a Covenant, and thereby they entered into a League, to be at Peace and Unity among themselves. When this Feast was upon a Sacrifice, and they ate and drank of what had been offered to God, it was still a more sacred Way of Covenanting.
So

So when *Laban* desired *Jacob*, in these Words (*Gen. 31. 44.*) *Come now, let us make a Covenant, I and thou; and let it be for a Witness between me and thee;* we are told that this was the Manner of it; *ver. 54. Then Jacob offered Sacrifice upon the Mount, and called his Brethren to eat Bread; and they did eat Bread, and tarried all Night in the Mount:* That is, they remained together in one and the same Place, as those that had now no Enmity nor Suspicion of each other (though they had been at Difference before) after they had covenanted to be Friends, by eating all of the same Sacrifice. There was an Oath frequently accompanied these holy Covenants; which could never be more solemnly made, than when they were in the Presence of GOD, at these Feasts upon his Sacrifices. And so this Action is an Oath which we take, that we will be *Christ's* faithful Soldiers and Servants to our Lives end. This is an ancient Notion of the Word Sacrament. And thus in *Pliny's* Time they understood the Meaning of it: For he tells us, that Christians bound themselves at their Assemblies, by a Sacrament (or Oath) not to commit any Wickedness. When we come therefore to the Table of the Lord, we swear Fidelity to Him, and vow that we will be steadfast in our Covenant. We take the Sacrament upon it, as we ordinarily speak, that we will be true to Him, and manfully fight under his Banner, against the Devil, the World, and the Flesh.

THIS lays the most powerful Engagement on us, and binds us in the strongest Resolutions to be constant, hearty and zealous in our Christian Profession of Faith and Obedience to Him; without which we draw upon ourselves the greatest Mischiefs imaginable. For I must observe once more, that this made it such a perilous Thing to eat and drink

drink unworthily, and brought such Judgments on the *Corinthians*, (1 Cor. xi. 29. 30.) because in all Covenants made in the Presence of GOD, and with Appeals to Him, there is necessarily understood, though it be not expressed, an Imprecation of Divine Vengeance, if we do not keep them. A Consideration that ought not to affright us from this holy Communion, but make us more serious in it, and diligent to frequent it; if we expect to enter into the blessed Society of our Saviour in Heaven. It shews us the great Necessity of obeying this Command of our LORD; because of the Security we hereby give Him, that all the rest of his Commands shall be better observed.

CERTAINLY the serious Performance of this must needs produce great Effects, and be of mighty Force to make us thoroughly good. And therefore can be neglected by none that understand it, but those who are unwilling to be tied to their Duty, and are afraid to be engaged to use their best Diligence, to keep the Commands of *Christ*. For suppose they should be guilty of any Failing afterward; it would only move them to make the more Haste to sue out their Pardon; and to bind themselves more strictly to their Duty; that by the Help of GOD's Almighty Grace, in the Use of this and all other Means, they might perform an uniform Obedience to *Christ's* Commands.

LET us always then have this in our Mind, when we are going to this holy Feast, that we are going to consecrate ourselves again to the Obedience of *Christ* unto the Death. To renew our Protestations of Friendship with Him, and confirm the Covenant that is between us: Utterly to disclaim all Opposition to his Will; and to profess

ourselves heartily his Confederates that will never
 forsake Him. In short, to promise and vow in the
 most sacred Manner, that we will henceforth live un-
 to Him and not to ourselves, and remain his Servants
 in Truth and Fidelity for ever. Let us say to Him
 some such Words as these 'Thou, O LORD, hast
 ' redeemed me by thy own most precious Blood. I
 ' see the Wounds Thou hast received for my Sake.
 ' I behold how thy holy Flesh was rent and torn
 ' for my Sins. O the Agonies, O the Pains and
 ' Sorrows which Thou hast endured for my Salva-
 ' tion! I will never willingly grieve thy Heart any
 ' more. Far be it from me to pierce Thee again,
 ' by slighting thy Commands. I had rather die
 ' than wound Thee by my unkind Unfaithfulness
 ' to Thee. Rather had I be torn in Pieces my self
 ' than break thy Laws, and violate thy Covenant
 ' wherein I am engaged. I forswear all Confede-
 ' racy with thy Enemies, and all Opposition to thy
 ' Will and Pleasure. I vow most sincerely, that
 ' I will endeavour to live in all good Conscience to-
 ' wards GOD and towards all Men. *So help me*
 ' *God!* as I mean to be true and faithful to Thee,
 ' to my Life's End.

-V. BY doing this, we covenant even to die for
 Him, rather than deny Him. We promise to
 be obedient to Him, as He was to His heavenly
 Father, so that if He demand our Lives to be laid
 down to do Honour to Him, we cannot honestly
 refuse it. For as we offer the Sacrifice of Praise
 and Thanksgiving, in this Commemoration of Him,
 so we offer, I told you, and present ourselves,
 our Souls and Bodies to GOD, to be a lively,
 holy, and acceptable Sacrifice unto Him. Now
 the very Life of the Beast which was offered in
 Sacrifice, was given to GOD; its Blood being
 shed at the Altar. And therefore the compleat
 Mean-

Meaning of this Phrase, and of this Action, of offering ourselves to be Sacrifices to GOD, is this ; that we part with ourselves so entirely, and are so absolutely devoted to Him, that it shall not be in our Power afterwards to recal this Gift ; no, not though we die for it. As the Beast that was offered to GOD was no longer the Owner's ; and the Blood *which is the Life* (saith He Himself) became appropriated wholly to his Uses ; so the Grant we make of ourselves to GOD at his Altar is irrevocable ; we are no longer our own, but His, and cannot resume ourselves any more into our own Disposal ; but if He will have our very Life, it must be at his Service. This was one Reason, I make no Doubt of receiving the Sacrament so oft in the Beginning of our Religion ; that they might fortify their holy Resolution of following *Christ* to his Cross, and dying for the Testimony of his Truth : To which they expected continually to be called. I have the Authority of an holy Martyr (*St. Cyprian*) for it, who tells us, that in his Church they communicated every Day ; which Custom remained till *St. Hierom's* Time at *Rome*, and in *Spain*. One great End of it was, that they might be well prepared against the Assaults of their Enemies ; and have Courage, as good Soldiers of *Christ Jesus*, to march after Him even unto Death.

AND with the same Affections should we be inspired when we make the same Commemoration of Him ; professing we had rather die than dishonour Him and his Religion : Vowing our very Life to be expended upon his Account, if there be Occasion for it. This being a Feast, as I told you, upon a Sacrifice ; we engage by doing this, that we will become a bloody Sacrifice to Him, if his Will be that we should be offered up for his

P 2 Service.

Service. It being a Communion, or Fellowship with Him, if He will have us to partake and have Fellowship with Him in his Sufferings; we here express ourselves to be well contented. We unite and join ourselves to the crucified *Jesus*; and so profess that if He will have us bear his Cross, we will not deny Him: Nay we declare, that we will glory in nothing so much as in the Cross of *Christ*: That we will rejoice in Tribulation; and think it is given to us as an Honour to suffer with Him. For a Feast is a joyful Meeting; and therefore our Eating and Drinking, at this Feast, shews, that we will not think he feeds us with Gall and Wormwood, when we endure any thing for his Name's Sake; but that he gives us the Wine of Joy and Gladness; when the same Cup is put into our Hand, which our blessed Saviour drank of. This is the very Height of Christianity; to which we should earnestly strive, by all Means to arrive. Every Drop of our Blood should be ready to be poured out, for that Religion which *Christ* sealed with his own. And indeed, what better Use can we make of our Life, than to give it for Him, from whom we received it, and who gave his Life for us? And how much better is it not to live at all, than to live with the Brand of Cowards and Fugitives, from the Prince of Life, and the LORD of Glory? Let us therefore say, when we come to the Table of the LORD; 'O how much do we owe Thee, most blessed Redeemer! How great is the Price which Thou hast paid for the Ransom of us, miserable Sinners! Tongue cannot express it, nor Thought conceive it! What shall I render unto Thee for the incomprehensible Benefits Thou hast bestowed upon me? I can give Thee no less than my self; which here I resign entirely into thy Hands. Do Thou dispose of me according to thy Pleasure:

‘sure. It is but reasonable I should follow Thee
 ‘whithersoever Tho’ ledest me; though it be
 ‘to thy Cross, I refuse not. Tho’ I should die
 ‘with Thee, I hope I shall not in any wise deny
 ‘Thee: For there is no better Use I can make of
 ‘my Life, than to spend it for Thee. I esteem
 ‘all Things but Loss, for the Excellence of thy
 ‘Knowledge. *I account not my Life dear unto my-
 ‘self, so that I may finish my Course with Joy.*’

VI. WE are not to consider this merely as a
 Feast, or only as a Feast upon a Sacrifice: But,
 as a *Feast upon a Sacrifice for Sin*. Wherein we
 agreeing, to be his constant Disciples, profess our
 Belief that GOD hath *set Him forth to be a Propi-
 tiation thro’ Faith in his Blood*; and he gives us a
 Part in that Propitiation, and promises *to be mer-
 ciful to our Unrighteousness, and to remember our Sins
 and Iniquities no more*. It was not permitted to the
 Jews, you know (no not to the Priests themselves)
 to taste of the Blood of any Beast, that was slain
 in their Sacrifices to GOD: But it was to be poured
 out at the Foot of the Altar, after some Part of
 it had been sprinkled thereon. And as for the Flesh
 of the Sacrifice, if it was an Offering for Sin,
 that was to be wholly burnt also, and they were
 not allowed the least Portion of it, at any of their
 Feasts. This is a Privilege belonging to Christi-
 ans alone at the Table of the LORD; where they
 not only eat of the Bread which represents the
 Body or Flesh of *Christ*; but drink of the Cup,
 which represents his Blood. *We have an Altar
 (i. e. a Sacrifice) whereof they had no Right to eat
 that served the Tabernacle*; that is, which the Jew-
 ish Priests themselves, who ministered at the Altar,
 could not partake of. We are admitted to the
 Enjoyment of more singular Privileges than they
 were invested with. As we are Partakers of a

better Sacrifice, which is of greater Efficacy than any of theirs were; so GOD receives us into a nearer Familiarity with Himself; and by setting before us not only the Body of that Sacrifice which was offered to Him, but the Blood also plainly tells us, that he intends to make us Partakers of the highest Blessings; even of his own Joy and Happiness. Of which He gives us a strong Assurance, in that He lets us partake not only of the Blood *of the Sacrifice*, in this Figure and Representation; but of the Blood *of that Sacrifice, which was offered for the Sins of the World.* This bids us rest assured of His abundant Grace; and not doubt of our Acceptance, to a Participation of His highest Favour. There is nothing now to hinder it, nor to make us call in Question His merciful Kindness towards us. For we have such a Token and Pledge of Forgiveness of our Sins by this Sacrifice; as the ancient People of GOD had not of the Forgiveness of their Offences, by the Blood that was offered at GOD's Altar. They were not admitted to taste of that Blood, as we are of the Blood of *Jesus*; and so could not have *that Boldness and Access with Confidence to GOD*, which we have through the Faith of Him.

THIS seems to be one great Secret of this Sacrament; as appears from the Words of St. *Luke* and St. *Paul*, who tell us that this Cup which we drink of, is *the new Covenant in Christ's Blood which was shed for the Remission of Sins.* We are confirmed by doing this, in that gracious Covenant; which assures us of Forgiveness through his Blood. He gives us a Right to those Benefits (of which that is the first) which He obtained by his Obedience to the Death. Which is the Import also of the Word Communion, used by St. *Paul* to express the Effect of this Sacrament;

I Cor.

1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* In its full Signification, that Phrase denotes, not meerly our being made of his Society, but our having a Communication of his Body and Blood unto us: Of which we partake by eating this Bread, and drinking this Cup, in Remembrance of his Death for the Remission of Sin. And so we beseech our merciful Father (in the Prayer of Consecration which our Church prescribes) *that we receiving these Creatures of Bread and Wine, according to his Son our Saviour's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood.* For after the Bread and Wine are deputed by holy Prayer to God, to be used for a Commemoration of Christ's Death; though they do not cease to be what they were before, yet they begin to be something which they were not before this Consecration; that is, they become now to us, *visible Signs of an inward and spiritual Grace*; and do not meerly figure to us the breaking of Christ's Body, and the shedding of his Blood; but are a Pledge of that inward and spiritual Grace which they represent. What that Grace is, we are taught in our Catechism; when it tells us, *The Body and Blood of Christ, are verily and indeed received of the Faithful in the LORD's-Supper*: That is, they have a real Part and Portion given them in the Death and Sufferings of the LORD JESUS; whose Body was broken, and Blood shed for Remission of Sins. They truly partake of the Virtue of his bloody Sacrifice; whereby he hath obtained eternal Redemption for us. All the Effects and Benefits of his Passion are imparted to us by these, which in themselves are but Bread and Wine: Yet by his Appointment become to us the
Body

Body and Blood of his Son. In short, *there is nothing which the Body and Blood of Christ, can be to the Spirits of Men*, but by these Tokens he exhibits it to us, and gives us an Interest in it. This is *spiritually to eat his Flesh, and drink his Blood*; as both our Church and the ancient speak. Our Souls feast themselves upon his Sacrifice; being really made Partakers of whatsoever his Body and Blood can do for them.

AND thus indeed the Bread and Wine are changed, not by abolishing their Substance, but by turning them to this divine Use (to which they are deputed by Prayer according to *Christ's Institution*) to render to us the spiritual Grace of the broken Body and Blood shed of our Saviour. The principal Part of which Grace is, Remission of Sin. For Sin being done away; Death, the Fruit of Sin, is abolished: He graciously restores us to the Privilege of Immortality which we had lost; and in order to it assures us He will not fail to communicate the Grace of his Holy Spirit, to assist us in our Way to everlasting Bliss. We may be satisfied that He will send a living Virtue into our Spirits, to quicken, and strengthen us, to do according to our Engagements; that so *We may continue in his Love, as He continued in his Father's Love, by keeping his Commandments*. For this is the Nature of all sacramental Pledges, to assure us of the Good-will of GOD, and of his Truth in fulfilling His gracious Promises. He engages to be faithful to us, by giving them; as we engage ourselves to be faithful to Him, by receiving them. GOD puts us in Possession of all which the Gospel promises, and the Sacrifice of *Christ* on the Cross obtained to us: *Mercy, Grace and Peace*: Remission of Sin; the Power of the Holy Ghost, and eternal Life.

Now

Now what greater Favour can we desire at God's Hands, than to be admitted into such Fellowship with Him, and with his Son *Jesus Christ*? What is there of equal Power with this, to possess our Hearts with the Love of GOD? Was there ever any so treated by Him as we are? Did the Friends of GOD in ancient Time receive such Pledges of his Grace and Favour? Were they ever made thus one with Him, and joined to Him, by partaking of his Sons Body and Blood? Who would not give up himself Soul and Body eternally to Him, that thinks of these Things? Who can think He makes a dear Purchase, if He give his Life in Exchange for such invaluable Blessings? We should go to the Table of the LORD, and say, 'How excellent is Thy loving Kindness, O GOD! How precious are thy Thoughts towards us, how great is the Sum of them? Who would not fear Thee, who would not love Thee, and glorify thy Name? For *Thou hast given us exceeding great and precious Promises, that by them we might be Partakers of a Divine Nature.* Thou hast sealed them with the Blood of thy Son: And hast made a new Covenant with us in that Blood, *to put thy Laws in our Hearts, and write them in our Minds; and our Sins and Iniquities to remember no more.* Thou hast made Him an High-Priest for ever, *to make Intercession for us:* And given Him Power and Glory at thy Right-hand, that He may be able to perform all his Promises. *Faithful is He that calleth us, who also will do it.* But Thou hast given likewise further Assurances of thy Mercy and thy Truth, by entertaining us at thy Table; and making us partake of that Body and Blood, which was offered for our Sins. Enough, Enough, O most merciful Father! we see the Love thou bearest to us. We cannot desire greater Testimonies of it,

‘ it, than these Thou hast given us. *All thy Pro-*
‘ *mises in Christ, we believe, are Amen; certain,*
‘ faithful and true. We know and are sure, that
‘ *we have an Advocate with the Father, Jesus Christ*
‘ *the Righteous, and He is a Propitiation for our*
‘ *Sins.* I will never doubt any more of thy Good-
‘ will towards us : For I taste and feel that the
‘ LORD is gracious. *The LORD is gracious, and full*
‘ *of Compassion: He will ever be mindful of his Cove-*
‘ *nant. He hath sent Redemption unto his People,*
‘ *He hath commanded his Covenant for ever: Holy*
‘ *and Reverend is his Name. The Mercy of the*
‘ LORD is from everlasting to everlasting, upon them
‘ that fear Him. To such as keep his Covenant, and
‘ to those that remember his Commandments to do
‘ them.’

VII. THE natural Consequence of what hath been said concerning the Love of GOD towards us, in sending his only begotten Son, that *we might live through Him*, and He might be *the Propitiation for our Sins*; is drawn to our Hand by St. *Joh.* 1 Ep. iv. 11. *Beloved, if GOD so loved us, we might also to love one another.* This is so certain a Fruit of an hearty Sense of GOD’s merciful Kindness to us, that no Man ought to think he loves him, or hath any Fellowship with Him or with his Son *Jesus*, who doth not feel in himself an unfeigned Affection and Readiness to do Good to all his Brethren. *By this we know that we dwell in Him and He in us, because He hath given us of his Spirit;* ver. 13. That is, endued in us with his own kind and gracious Nature and Disposition. Of which, that we may not fail to be Partakers, He hath ordained this Sacrament to be a *Bond of Union between all Christians* who believe in one common Saviour, and all partake of his Sacrifice. There is no doubt, but this is one of the Ends for which He invites us

us to this Feast, that we may join ourselves in a League of Friendship with them, as well as with himself.

So St. Paul teaches us, 1 Cor. x. 17. *We being many are one Bread and one Body; for we are all Partakers of that one Bread.* As the Bread was broken to commemorate the Sufferings of *Christ*, whose Body was broken for our Sins: So it was broken also to be distributed among the Communicants, in Token that they were but one Body, Members of the same *Christ*, and Members one of another. As it was a Feast, their Eating at the same Table declared their Friendship and Charity: But their eating there of one and the same Loaf, (which represented the Body of *Christ*) more effectually declared it, and engaged the Brotherhood to greater Unity and Entireness of Affection.

It is well observed by St. *Chrysostom*, That it was not lawful for the People among the *Jews* to partake of that Part of the Sacrifice which was given to the Priests. But they had their Portion to themselves, and the Sacrificer with his Friends another Portion different from the Priests. But now it is not so, saith he: *One and the same Body, and one and the same Cup is given to all: To teach us that we are one Body; differing no more one from another than Member doth from Member in the same Body. And therefore we are not to throw all upon the Priests, but every one is to take Care of another; and contrive as much as he is able, the Good of the whole Church.*

I WILL only add the Words of St. *Cyprian*, who saith, *The LORD's Sacrifices declare the Christian Unanimity, knit together in a firm and inseparable Charity. For when our LORD called the Bread* which

which is kneaded together, and made up by the Union of many Corns, his Body, He denoted Christian People. And when He calls the Wine, which is pressed out of many Grapes, and gathered together in one, his Blood, He signifies also his Flock, coupled by the mingling together of an united Multitude. From whence it is manifest, that he took the Bread to be *Christ's* Body, not only as it represents *Christ*, but all the Faithful together with Him. Which appears more fully from the long Discourse he makes in another Place, concerning the Mixing of Water together with Wine in the Cup of the LORD, as the Custom then was. "Water, saith he, in the holy Scripture, signifies many People and Nations; which we behold also contained in the Sacrament of the Cup. For since *Christ* bare us all, who likewise bare our Sins, we see the People to be understood ' by Water, as the Wine shews us the Blood of ' *Christ*. Now when the Water in the Cup is ' mingled with the Wine, the People is made ' one with *Christ*; and the Multitude of Believers ' is coupled and joined together with Him in whom ' they believe. Which Conjunction of Water ' and Wine is so mingled in the Cup of the LORD, ' that they cannot be separated one from the other. ' But when both are mingled and joined together ' by such an Union, that they cannot be known ' one from the other, then the spiritual and heavenly Sacrament is perfected.

LET us therefore, when we partake of the Table of the LORD, think, that as thereby we are made one with *Christ*, so we are joined in the closest Union one with another. And let us remember when we are going to commemorate the dearest Love of our LORD, and to profess our Love to Him; so to engage ourselves to the heartiest Love towards all the Members of the same Body;

Body ; to enter into a Covenant one with another (as well as with Him) by eating of the same Bread, and drinking of the same Cup ; that we will never fall out any more ; much less hate, malign, or do Despite one to another ; but live for ever as in the Peace of God, in Unity and Godly Love. O that this holy Use of this Sacrament were more seriously regarded and laid to Heart ! It would make a marvellous Change in the Face of *Christ's* Church ; if all that did partake of his Table did cordially embrace as loving Friends ; and resolve to remain in inseparable Affection. For Love would certainly secure all those Duties which we owe to our Neighbour, as *St. Paul* shews *Rom. xiii. 8, 9, 10.* If our Hearts were filled with it, we should not only be preserved from doing Harm, but it will make us do him Good, by giving and communicating to his Necessities, and by forgiving Him, and passing by his Injuries and Offences ; under which two Heads are comprehended all the Offices of brotherly Charity.

It is a Maxim among Politicians, that a great Person should feast or entertain but seldom ; because it is uncertain whether he shall procure by it Favour or Envy. Some may think themselves neglected ; others think themselves disparaged, who are not able to give the same Entertainment. But our LORD upon the quite contrary Reasons, invites us frequently to his House and Table ; because he invites all, and makes no Difference upon Account of Men's outward Estates ; and expects nothing at all again, but that all his Guests would love one another, with an unfeigned Affection. The Great he would engage not to scorn the meaner Sort ; and the meaner Sort not to envy the Great. He would oblige the rich to be merciful and liberal ; and the Poor to be thankful and

contented. The weak in Knowledge not to judge the strong; and the strong not to despise the weak; but all to live together as loving Brethren and Members of the same Body, that so, they may have *the same Care one for another. And whether one Member suffer, all the Members may suffer with it; or one Member rejoice, all the rest may rejoice with it.* And whatsoever Differences may arise, he conjures them by all that is dear to them, that they fall not out, nor make any Quarrels; much less divide and separate themselves one from another; or do any Thing that may spoil the Harmony of their Affections, together with the Comfort of their Lives and the Beauty of his Church. ‘*O how good, how pleasant it is (should every one say when he is at this Feast) for Brethren to dwell together in Unity!* Heaven and Earth are pleased with this happy Agreement and sweet Accord. *Here the LORD commandeth a Blessing, even Life for evermore.* Never will I make any Jars in this heavenly Concert. Nothing but Love, nothing but Love shall possess that Heart in which Thou, O LORD of Love, art pleased to inhabit. I willingly enter into these holy Bonds of Friendship and Peace. I tie myself here inseparably to all my Brethren. I embrace them all in every Place with an open Heart. I will ever endeavour to *keep the Unity of the Spirit in the Bond of Peace:* And will love not in Word nor Tongue, but in Deed and in Truth. And, Oh that we could see that holy Spirit which gather’d so many Nations, and Tongues, and People into one Body of the Church, descending once more to join together all Christian Hearts. Come, *Holy Ghost,* and draw us all to Unity, Concord and Peace; that as there is *one LORD, and one Spirit, and one Baptism, and one Hope of our Calling;* so the

Multitude

*' Multitude of Believers may be of one Heart, and
' of one Soul. O blessed Jesus, who when thou
' ascendedst upon high, gavest Gifts to Men ; yea,
' to the Rebellious also, renew thy ancient Bounty
' to thine Universal Church. Visit our Minds,
' and inspire us with heavenly Grace ; that we may
' be like minded, having the same Love, being of one
' Accord, and one Mind, that so at last there may
' be but one Voice also : That we may all speak the
' same Thing, and that there be no Divisions among
' us ; but that we be perfectly joined together in the
' same Mind, and in the same Judgment. Now the
' LORD of Peace Himself, give us Peace always, by
' all Means. Now the GOD of Patience and Conso-
' lation, grant us to be like minded one towards an-
' other, and towards all Men : To the End He may
' establish our Hearts unblameable in Holiness before
' GOD, even our Father, at the Coming of our
' LORD JESUS CHRIST, with all his Saints,
' Amen.'*

VIII. Now what is there that will more certainly accomplish our Wishes and make us love our Brethren, than a grateful Sense of all God's Benefits to us who are less than the least of them ? This will provoke us to Love and good Works ; and make us not to be weary of well-doing. It will press our Hearts to render something back again to Him from whom we have received all ; and what He needs not Himself to bestow on his Members who were as dear to Him as his Life. And therefore St. Paul, I observe, after he had made a passionate Exhortation to the *Colossians*, to put on *Bowels of Mercies, Kindness, Long-suffering, forbearing and forgiving one another, if any Man had a Quarrel against any ; and above all, to put on Charity, and to let the Peace of GOD rule in their Hearts, to which they were called in one Body : Im-*

mediately adds in the Close of all, **AND BE YE THANKFUL.** As if He thought that this would secure all the other ; as they do the rest of our Duty. And for this very Purpose hath our Saviour instituted this holy Feast, that our Hearts may be raised to *praise and give Thanks to the Father of Mercies* with the devoutest Affection, not only when we are there, but at all Times, *and in all Places.* This is a Thing that cannot be omitted at this Feast, without spoiling the very Nature of it. It is not what our LORD appointed it to be, if this be wanting. With this we begin ; with this we continue ; and with this we conclude this holy Action. Nay, it is Thanksgiving with Prayer to GOD, by which the Bread and Wine are sanctified, that they become to us the Body and Blood of *Jesus Christ.* And (to say no more) it is so much of the Essence, as we speak, or Being of this Action, that it hath been the Name of it for many, if not for all Ages. We find this Sacrament called the Eucharist, that is, Thanksgiving, in the most ancient Writers ; which would make one think this was the Name belonging to it in the Apostles Time. And indeed, St. Paul calls it the Cup of *Blessing*, which is the very same with *Thanksgiving.* For, if you observe it, the Evangelists use these Words indifferently when they speak of the Institution of this holy Feast. St. Matthew and St. Mark say, that He took the Bread, *and blessed* ; and He took the Cup, *and gave Thanks.*

AND therefore you ought to be very careful of this as a principal Part of your Duty here ; to *lift up your Hearts*, when the Minister calls upon you, *unto our LORD GOD* ; and to *give Thanks and Praises together with all the heavenly Host to the Father Almighty, who of his tender Mercy gave his*
only

only Son JESUS CHRIST *to suffer Death upon the Cross for our Redemption.* And be sure to say *Amen* to that Prayer which presently follows in our Service (for the clearer understanding of the Use to which the Bread and Wine are deputed, and of the Means whereby they come to be so, which is the divine Blessing) *that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood.* Nay, all the Time of this holy Solemnity, Praise and Thanksgiving are to be intermixed with every Part of the Action. How can we remember his making his Soul an Offering for Sin, without special Thanks unto Him for so great a Kindness? We ought to profess ourselves Christians with the Height of Joy and Gladness of Heart; To bless Him for the gracious Covenant into which He receives us; to vow ourselves unto Him with the most solemn Thanks, that He will accept such poor Things as we are, to be his Servants; and to make a grateful Mention of all the Benefits He hath bestowed on us, and intends to us, and to all our Christian Brethren, whose Concernments should be very dear unto us as well as our own. And truly the ancient Church were so much in Love with this Duty, that they gave Thanks to God for all good Things; the Benefits we enjoy by all his Creatures, as well as for our Redemption by his Son *Jesus*. Because this Feast accompanied their Love-Feast, in which their Bodies were fed, as in this their Souls; and because of the Offerings they then made of some of the Fruits of the Earth (as we do now of Money in Lieu of them) for an Acknowledgment to God, that He was the Author of all the Blessings which they enjoyed.

It is certain that it was not common Bread and Wine which the ancient Christians prayed might become the Body and Blood of *Christ* to them: But Bread and Wine first sanctified, by being offered to GOD with Thanksgiving, and presented to Him with due Acknowledgments that He was the LORD and Giver of all Things. After which followed a thankful Mention of the great Love of GOD in sending his Son to redeem Mankind by his Death, represented by that holy Bread and Wine broken and poured out, in Commemoration of his Passion. This was the principal Thing of all, which our Church therefore expressly puts us in Mind of, and distinctly acknowledges in the Prayer of Consecration. As for the other, that also is to be understood when you see the Bread and Wine set upon GOD's Table by him that ministers in this Divine Service: Then it is offered to GOD; for whatsoever is solemnly placed there, becomes by that Means a Thing dedicated and appropriated to Him.

It is but Reason then that *whatsoever we do in Word or Deed, we should do all in the Name of our LORD JESUS CHRIST; giving Thanks to GOD, and the Father by Him, Colos. iii. 17.* which Theodoret refers to this Business. *There being those (saith he) that required them to worship Angels, the Apostle enjoins the contrary; that they should adorn their Words and Deeds with the Memory of our Master Christ; and send up Thanksgivings to GOD the Father by Him, and not by Angels.* To Him we should address all our Services, in a grateful Remembrance of his Love in *Jesus*; and, as our Communion-Book excellently expresses it, *We should give Him (as most bounden) continual Thanks, submitting ourselves wholly to His holy Will and Pleasure, and studying to serve Him in true Holiness and*
Righte-

Righteousness all the Days of our Life. But especially when we go to this holy Communion, we should enter into his Gates with Thanksgiving, and into his Courts with Praise: We should be thankful unto Him and bless his Name. Saying, Great is the LORD, and greatly to be praised: His Greatness is unsearchable. Great and marvellous are thy Works, O LORD, GOD Almighty, just and true are thy Ways, thou King of Saints. Who can utter the mighty Acts of the LORD? Who can shew forth all his Praise? He made us, and not we ourselves: We are his People, and the Sheep of his Pasture. He holdeth our Souls in Life, and keepeth our Eyes from Tears, and our Feet from falling. Thou, LORD, preservest Man and Beast, Thou givest Food to all Flesh. The Eyes of all wait on Thee, and Thou givest them their Meat in due Season. Thou openest thine Hand, and satisfiest the Desire of every living Thing. O magnify the LORD with me, and let us exalt his Name together. O give Thanks unto the LORD, for He is Good, and his Mercy endureth for ever. O give Thanks unto the GOD of Gods, for his Mercy endureth for ever. Bless the LORD, O my Soul, and all that is within me bless his holy Name. Bless the LORD, O my Soul, and forget not all his Benefits; who forgiveth all thy Iniquities, and healeth all thy Diseases: Who redeemeth thy Life from Destruction, and crowneth thee with Loving-kindness and tender Mercies.

THUS I am come to a Conclusion of the second Part of my Discourse, concerning the Nature, End, and Use of this holy Sacrament. The Sum of what hath been said is this, It is an holy Feast in Commemoration of our LORD *Christ*, especially of his Death. In which we, for our Part, make a solemn Profession of his Religion; and tie ourselves in the strictest Covenant to follow Him unto Death, and

and to live in Love with all our Brethren. And He, for his Part, makes a Representation of his dying Love to us, and confirms the Continuance of it, giving us Pledges that He will make us Heirs of all the Blessings which were the Purchase of his Body broken, and his Blood shed for us. So that when the Minister gives the Bread and the Cup to us, we should think that *Christ* by him gives us Tokens and Assurances of his continued and everlasting Love and Kindness. And when we take, eat, and drink that which He gives us, we should look upon it as expressing our Consent to continue his faithful Disciples, in Hope of that eternal Life, which GOD, that cannot lie, hath promised to us.

IN short, the whole Action is the Renewing of a Covenant between *Christ* and us. He by giving, we by receiving, engage ourselves to perform our mutual Promises. He his Promises of giving us Pardon, Power to do well, and immortal Bliss: And we our Promises of loving GOD with all our Heart, and Soul, and Strength, and our Neighbour as ourselves. All which we are to reflect upon with the greatest Love to GOD and our Saviour, with Thanksgiving, Blessing and Praise, and with an humble Confidence that it shall be to us according to his Word.

To promote which Ends, I have concluded every particular Head of this Discourse with a brief Meditation, which may be used in this Manner.

THE first of them may serve to excite our devout Affections before we go to Church, or when we have placed ourselves conveniently, just before the Communion begin, or while the Company are making

making their Oblations to GOD. The second will be proper immediately after the Consecration, while the Minister is receiving himself, and giving the Communion to the other Ministers that may be there present with him. The other Six, half of them may be used after we have received the Bread, and the other half after we have received the Cup. Or if any desire a more compendious Form of Devotion, wherein to lift up their Souls to GOD immediately after their Receiving, they may reserve those 'till they retire from the holy Table to their Seats again; and in this Manner address themselves to Him just after the Receiving of the Bread.

BLESSED be GOD, even the Father of our LORD Jesus Christ, the Father of Mercies, and the GOD of all Comfort; who according to his abundant Mercy, hath begotten us again unto a lively Hope by the Resurrection of Jesus Christ from the Dead: Who hath reconciled us in the Body of his Flesh through Death, to present us holy and unblameable and unreprouable in his Sight. Blessed be GOD, who hath delivered us from the Kingdom of Darkness, and translated us into the Kingdom of his dear Son. In whom we have Redemption through his Blood, even the Forgiveness of our Sins. I love Thee, O LORD, I love Thee; I devote myself unfeignedly unto Thee. I will ever cleave unto Thee, and unto all my Brethren, with settled Purpose of Heart: Try me, and know my Thoughts: See if there be any wicked Way in me, and lead me in the Way everlasting. Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for Thou art with me. Surely Goodness and Mercy shall follow me all the Days of my Life; and I will dwell in the House of the LORD for ever. I will sing unto the LORD as long as I live, I will sing Praise to my GOD while I have my Being. My Meditation of Him shall be sweet: I will

will be glad in the LORD, and let all the People praise Thee. O that Men would praise the LORD for his Goodness, and for his wonderful Works to the Children of Men. Let them sacrifice the Sacrifices of Thanksgiving, and declare his Works with rejoicing; For his merciful Kindness is ever more and more towards us, and his Truth endureth for ever. Praise ye the LORD.

Or thus:

LORD, what is Man that Thou art so mindful of him! or the Son of Man that Thou visitest him! Thou hast made him a little lower than the Angels, and crowned him with Glory and with Honour. Many, O LORD my GOD, are thy wonderful Works which Thou hast done; and thy Thoughts which are to us-ward, they cannot be reckoned up in Order unto Thee: If I would declare and speak of them, they are more than can be numbered. Sacrifice and Offering Thou wouldst not: But a Body hast Thou prepared for thy Son Jesus; who hath done thy Will, O GOD, and made Himself an Offering for Sin, and made us one Body with Himself. Blessing, and Honour, and Glory, and Power be unto Thee, O LORD GOD Almighty, and unto thy Son for ever and ever: I offer up myself entirely, both Soul and Body, unto Thee: I consecrate myself here most faithfully to thy Service. I delight to do thy Will, O my GOD; yea, thy Law is within my Heart. With-hold not thy tender Mercies from me, O LORD: Let thy Loving-kindness and thy Truth continually preserve me. Unite my Heart to fear thy Name. Fill me with all thy Fulness, O GOD; and above all Things with fervent Charity. This I pray, that my Love may abound yet more and more in Knowledge, and in all Judgment; that I may approve Things that are excellent; that I may be sincere, and without Offence

Wait untill the Day of Christ; being filled with the Fruits of Righteousness, which are by Jesus Christ unto thy Glory and Praise. I am thine, save me. Multiply Grace, Mercy and Peace, upon me unto eternal Life: For it is Thou, O GOD, that givest Strength and Power unto thy People.

IMMEDIATELY after the Receiving the Cup, they may lift up their Hearts and say:

BLESSED be the GOD and Father of our LORD Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Things in Christ; in whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace, wherein He hath abounded towards us in all Wisdom and Prudence. O LORD, how manifold are thy Works! In Wisdom hast Thou made them all. The Earth is full of thy Riches; and so is the great and wide Sea, wherein are Creatures innumerable. These wait all upon Thee, that Thou mayst give them their Meat in due Season, Thou openest thine Hand, and they are filled with Good: But Eye hath not seen, nor Ear heard, neither did it enter into the Heart of Man, the Things which Thou hast prepared for them that love Thee; and hath now revealed to thy holy Apostles and Prophets by the Spirit, according to thy eternal Purpose in Christ Jesus our LORD; who for us Men, and for our Salvation, came down from Heaven, and was manifested in the Flesh to destroy the Works of the Devil, and died for our Sins, and rose again for our Justification; ascended up on high to give Gifts unto Men, and is at the Right-hand of GOD to make Intercession for us; Angels, Authorities and Powers being made subject unto Him, and sent forth to minister for them who shall be Heirs of Salvation. O the unsearchable Riches of Christ! in whom are hid all the Treasures of Wisdom and Knowledge

ledge. I submit myself unto Thee, O thou Prince of Life, and LORD of Glory: Unto Thee I will live henceforth, and not unto myself; and if for Thee I must die, the Will of my LORD be done. Thy Favour is better than Life; in thy Presence is Fulness of Joy, and at thy Right-hand are Pleasures for evermore. LORD, increase my Faith; strengthen my Hope; raise my Love to a greater Height, and make Patience have its perfect Work; that I may not love my Life unto the Death, but that the Trial of my Faith, though it be tried by Fire, may be found unto Praise, and Honour, and Glory, at thy appearing. And O that our Hearts may be comforted, being knit together in Love! that we may be ever kind, tender-hearted, forgiving one another, as Thou, O GOD, for Christ's Sake hast forgiven us; that so, with united Affections, we may be still praising Thee, and saying, Blessed be the LORD of Heaven and Earth, who only doth wondrous Things: And blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory. Amen, and Amen.

Or thus:

O the Breadth, and Length, and Depth, and Height! O the Love of Christ Jesus our LORD, which passeth Knowledge! Who made Himself of no Reputation, but took upon Him the Form of a Servant; and humbling Himself, became obedient unto Death, even the Death of the Cross, for us miserable Sinners. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour and Glory, and Blessing. For He hath washed us from our Sins in his Blood, and hath made us Kings and Priests unto GOD; to offer up spiritual Sacrifices acceptable to GOD by Christ Jesus. Behold, O LORD, an Heart that offers up itself unto Thee, in Love unfeigned. I absolutely

solutely resign my Will to thy holy Will and Pleasure. Not my Will, but thy Will be done. And praised be GOD who hath made a new Covenant with us in the Blood of Jesus: Who hath by Him reconciled all Things to Himself, both in Heaven and in Earth: And hath now renewed unto us the Assurance of his continued Love. Unto Thee, O GOD, do we give Thanks; unto Thee do we give Thanks: For that Thou art near unto us, thy wondrous Works declare. The LORD remember all our Offerings, and accept our Sacrifices. Grant us according to our Hearts Desire, and fulfill all our Petitions. That we may be filled with the Knowledge of his Will in all Wisdom and spiritual Understanding: And may walk worthy of Him unto all pleasing, being fruitful in every good Work, and increasing in Knowledge; strengthened with all Might according to his glorious Power, unto all Patience and Long-suffering with Joyfulness; giving Thanks continually to the Father of Mercies, who hath made us meet to be Partakers of the Inheritance of the Saints in Light. Now unto the King eternal, immortal, invisible, the only wise GOD, be Honour and Glory for ever and ever. And let all the People say, Amen.

SOME perhaps may still desire a more compendious Address, immediately after they have communicated; for whose Sake I shall add these two following. As soon as the Minister hath pronounced those Words, Feed on Him in thy Heart by Faith with Thanksgiving, they may say,

I believe, O blessed Jesus, that Thou art the LORD of Heaven and Earth: The Prince of Life, and the King of Glory. I most heartily thank Thee, that Thou wast pleased to stoop so low, as to visit us poor Dust and Ashes; yea, vile and miserable Sinners. Blessed be thy Goodness which moved Thee to do

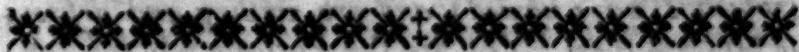
more; to humble thyself to Death, even to the Death of the Cross, that we might be lifted up to immortal Life. I devote myself everlastingly to thy Love and Obedience. I consent to all thy holy Gospel; desiring that all the Dwellers upon Earth would praise and serve Thee. Let all Nations come and worship before Thee. Let all Generations call Thee Blessed; and shew forth thy dying Love, while the Sun and Moon endure: To the Glory of GOD the Father, Amen, Amen.

AT the giving the Cup, let them attend to those Words: Drink this in Remembrance that Christ's Blood was shed for thee, and be thankful; and say,

I do remember with all Thankfulness, thy most marvellous Love, O my gracious LORD and Saviour: And the Remembrance of it is dearer to me, than Thousand of Gold and Silver. I will never forget thy merciful Kindness, which is so great towards us; but be always shewing forth thy Praise; and giving Thanks to the Father of Mercies, who hath raised up such a mighty Salvation for us. Blessed, for ever blessed, be his incomprehensible Love which gave his only begotten Son to die for us, that we might live through Him! Henceforth I will not live to myself, but unto Him that died for me. Behold, and accept O GOD, an Heart that entirely vows itself unto Thee; and delights to do thy Will. Preserve me unchangeably in thy Love, and in unfeigned Love to all my Brethren. Let thy Mercy, O LORD, be upon me according as my Hope is in Thee.

BUT when you have eased your Hearts a little in these Expressions of Faith, Love and grateful Remembrance of our Saviour's Kindness: You will still find room for more devout Effusions of
your

your Souls in some holy Passion or other, while you are at this Feast. Either before or after you have been at the Table of the LORD (while the rest of the Company is communicating) there will be Time to entertain yourselves with sundry Meditations; which I shall briefly suggest unto you in the next Part of this Treatise.





THE CHRISTIAN SACRIFICE.

PART III.

How to communicate with Profit and Pleasure.

HAVING shewed you what is the Nature and Use of this Feast, you will expect, perhaps, that I should tell you, who are the Persons whom our LORD invites unto it. Which is a Question easy to be resolved, from what hath been said. *If you are baptized into the Name of the LORD Jesus, and take upon yourselves to make good that Promise, Vow and Covenant which was made in your Name when you were baptized; if you understand the Ends of this Holy Communion (which I have named) and are willing and desirous to perform them.* You are the Persons whose Company He waits for, and would gladly see at his Table. Nay, He will take it ill, and account it a Neglect of Him and of your Duty, a Breach of your Promise to obey all his holy Commands, if you accept not of his Kindness in inviting you thither: because this is one of his Commands, as I have proved, that you should do this in Remembrance of Him. Do not intangle yourselves there-

therefore in endless Doubts and Scruples about the Qualifications that are required in those that come to this Supper of the LORD: But only examine your Hearts by this plain and certain Rule, 'Do you believe the Gospel of *Jesus Christ* to be the Truth of GOD? Do you consent to be govern'd by his Laws? Do you remember, and will you stand to the Vow that was made in your Name, when you were baptized? Are you desirous to renew that Covenant, in the Manner that I have described? Would you partake of this holy Communion, that you may commemorate your Saviour's dying Love? That you may acknowledge Him to be your LORD, that you may devote and unite your Hearts unto Him; that you may bind yourself in the Bond of Peace to all your Brethren; and that you may receive more of his Grace and greater Assurance of his Love? Then lay aside all your Fears, and humbly approach unto Him; to render Him the Sacrifice of Praise and Thanksgiving; and to receive fresh Tokens and Pledges of his unchangeable Affection to you.' That I may the better raise those Affections in you, which are suitable to this Action; it will not be amiss to remember you of the Excellency of the Feast to which you are invited.

To make a true Feast, these four Things (in the Opinion of the most learned of all the ancient Romans) must conspire and meet together. *Select Persons, a Choice-Place, a Choice-Time, and Choice-Provision.* Now in all these Regards if we reflect a while on them, this Supper of the LORD will be found incomparably beyond the noblest Entertainment which the World ever saw.

FOR as concerning the Persons that here meet together, they are our blessed LORD, the Master of the Feast, and those *that believe on his Name; to whom He hath given the Right, or Privilege, to become the Sons of GOD,* John i. 12. So that there cannot either be a more honourable or more sweet Society found under Heaven.

THEN for the Place, you see it is prepared in the House of GOD: Where we give unto the LORD the Glory due unto his Name; where we pay our Vows unto Him in the Presence of all his People; where the Angels (as I may say) are Waiters; and the Heavenly Host are glad to attend upon us; according to those Words of the Apostle (in the very Chapter where he treats of the Sacrament,) 1 Cor. xi. 10. *The Woman ought to have a Covering on her Head because of the Angels.*

As for the Time, it is commonly the LORD's Day; on the Day when He arose from the Dead, when He trampled under his Feet the great Enemy of Mankind; when the Angels brought News that He had accomplished our Redemption; when the Host of Heaven was at a Gaze to see mortal Man made immortal, and restored to the State of Paradise again; when we have nothing else to do but to rest and rejoice! To declare the Works of the LORD; to give Thanks to his holy Name, and triumph in his Praise.

AND lastly, for the Provision itself, it is the Body and Blood of the LORD of Life: Bread that excels the Angels Food: A Cup of Blessing, of which these Sons of Glory never tasted. To these our LORD calls, nay, beseeches and intreats us to come, that we may feast ourselves on his Sacrifice of Himself, be filled with his Love, and satisfy

tisfy ourselves with his Joys and everlasting Consolation.

Now what Soul is there that can be willing to lose his Share in such divine Food? That would be shut out from such Society, or absent from such a Place; or desire to spend his Day better than in a near Communion with our LORD? Either Men do not believe these Things, or they do not reflect on them; otherwise there is none that reads this, but will be moved to make one at this holy Feast. But then, as you cannot chuse, if you seriously consider, but judge it very desirable to be admitted to it; so you cannot but think how you should behave yourself in so great a Presence.

I SHALL spend a few Pages, in directing you how to demean yourselves before Him, and dispose your Hearts to enjoy most sweet and fruitful Communion with Him.

OUR LORD here presenting Himself unto us in this broken Bread, and Wine poured forth: We are not to look on these as dumb Signs, but as Things that speak most significantly to us. Tho' we never heard a Word with our Ears, yet our Minds are to conceive, when *Christ* crucified is set before our Eyes, that we hear Him discoursing to us of his Love: Of the Ends of his Death: Of all the great Blessings that He hath bought for us; and of all those Things which He justly expects from them that profess themselves his Disciples. And accordingly it becomes us to make such Replies unto Him, and to answer in our Hearts with such Expressions of our Affection, as may shew that we understand, and are very sensible what He says unto Us. Of both these I shall treat a little,

little, leaving it to every Man's own Devotion to enlarge, as he sees Occasion.

I. FIRST then, when you see these Symbols of *Christ's* Body and Blood, think that you behold the crucified *Jesus* represented to you ; that you stand in his Sight, and are in his Company, yea, and hear Him speaking graciously to you, and calling you by the Name of his chosen Guests, his dear Friends.

MAKE Account you hear Him say, ' My Brethren, I sent my Ministers to call you to my House, and bid you to my Table, which here you see spread for you. It is well done that you are come. The Reason of my Invitation is, that I may remember you of my Love, and that you may shew yourselves my Friends, by a joyful Commemoration thereof. I have no other End in sending for you, but to make you more sensible of your Happiness ; to lay Obligations on you, to continue in it, and to impart unto you new Tokens of my Love : The very greatest Pledges that I can bestow on you, to assure you that I will be your eternal Friend. You may think perhaps, that this is but a little Bread and Wine which here you see before you ; but open the Eyes of your Mind ; remember and believe what I have taught you ; and you will see this is my Body which was broken for you, and this is my Blood which was shed for you ; and on these I would now have you feast together. Behold here, how the Spear pierced my Side. See the Hole which was made by the Lance when it ran to my very Heart. Do you not discern how my Hands were wounded ; how my Feet were bored, when I was nailed to the Cross for you ? How despitely was I used ! how
' cruelly

‘cruelly was I tormented ! Besides all the Mock-
‘eries and Abuses, the Agony and bloody Sweat
‘which I endured for you. Did I not love you,
‘when I suffered thus for you ? Can you chuse
‘but read the Greatness of my Affection, which
‘is writ in my most precious Blood ? Can you
‘Doubt that you are dear unto me, whom I have
‘purchased at so high a Rate ? Let those Wounds
‘speak for me, and tell you. Look into them
‘and see what a vehement Desire I had to accom-
‘plish your Salvation. What Sorrow was there
‘ever like unto my Sorrow ? or what Love was
‘there ever like unto my Love ? This broken
‘Bread, and this Wine poured out, tells you that
‘I have died for you. What greater Assurance
‘can your Heart wish of my Love, than this
‘which I now offer you ? What more would you
‘have me do, to testify that my Heart is still to-
‘wards you, and that I will be ever mindful of
‘you ? *As the Father hath loved me, so have I loved*
‘*you ; and all that I desire of you is, that you*
‘*would continue in my Love ; even as I have kept my*
‘*Father’s Commandments, and abide in his Love.*
‘This is the Token I would have of your Kind-
‘ness to me. *Ye are my Friends, if ye do what-*
‘*soever I command you.* Nothing else do I request
‘of you, but that you would not hurt yourselves
‘by sinning against my Love ; that you would
‘henceforth live unto me, who died for you.
‘Come, renew your Covenant with me, by Tak-
‘ing, Eating and Drinking, this that I give you ;
‘plight me your Faith that you will be ever true
‘unto me. I will present you fair and beautiful
‘before my Father, as if you had been always in-
‘nocent. I will deliver you from the Wrath to
‘come, and give you the Blessing of eternal Life.
‘If you doubt at all of it, come hither, take this
‘Bread and drink this Cup, as sure as you now
‘receive

* receive these, your Sins shall never be remem-
 * bered. By these Tokens I give you an Interest
 * in my Death and Sufferings. I oblige myself, by
 * these sensible Signs to perform all my Promises.
 * I seal to you that gracious Covenant which was
 * made in my Blood. As certainly as I died, I
 * assure you that you shall live for ever. Only, do
 * not deny me your hearty Love. Correspond
 * with me in sincere Affection. And by Eating
 * and Drinking here at my Table, tie yourselves
 * to be my faithful Servants. Then I allow you
 * to begin now the Joys of Heaven. Nay, I re-
 * quire you to rejoice in my Salvation; to comfort
 * yourselves in my Promises; to solace your Souls
 * in the Hope of my Glory; and to sing the Song
 * of Angels, which shall be completed in eternal
 * Hallelujahs. *Praise ye the LORD.*

II. AND will it be possible then that you should
 be altogether silent, and answer never a Word
 unto Him? Can you find nothing to return to so
 gracious a Declaration of the Bowels of his Mer-
 cy towards you? Or will it be hard to tell Him
 your Heart, who hath so freely opened his unto
 you?

PAUSE a while upon every Part of the foregoing
 Words, and then thus reply unto Him.

1. You may say to Him, 'O my LORD, I
 * blush to see my Soul so foul, that nothing less
 * than thy precious Blood would serve to cleanse it.
 * I am confounded to see Thee in such a Case, for
 * us who cared not how vile and base and misera-
 * ble we were. What have we done, that we
 * should bring Thee to a Cross? O what Wretches
 * were we, that we should understand the Love of
 * GOD no better, than to stand in Need of such
 * an

‘an Instance of it ! With what Confidence can
 ‘we behold Thee thus battered and bruised ; thus
 ‘wounded and bloody ; thus full of Pain and
 ‘Anguish as Thou representest thyself unto us ?
 ‘I am ashamed to think that we have exposed
 ‘Thee to such an Ignominy and Shame. I am
 ‘grieved at the Heart, that we have made Thee
 ‘a Man of Sorrows. And our Infidelity, O how
 ‘great is it ! That after Thou wast pleased to en-
 ‘dure all this for us, we should stand in Need of
 ‘such frequent Remonstrances of it : And be in
 ‘Danger to forget Thee or distrust Thee, unless
 ‘Thou didst continually thus present thyself unto
 ‘us, and assure us of thy Good-will towards
 ‘us. O my LORD, how shall I present myself
 ‘before Thee ! Who am one of those that have
 ‘occasioned all this Care and Pain ; this Agony
 ‘and Passion ; this Sweat and this Blood ? I sigh
 ‘to remember the many Groans which we have
 ‘made thy Heart ach with. It wounds my Ears
 ‘to hear those Words, *My God, My God, why*
 ‘*hast Thou forsaken me ?* It is too much, too much,
 ‘but that Thou art Love itself, to spend all this
 ‘Love upon such insensible and ungrateful Sin-
 ‘ners.’

THUS having begun, you may, in the second
 Place,

2. Acknowledge your Unworthiness to be Guests
 to so great a Person as He is. You may say, ‘*What*
 ‘*is thy Servant, that Thou shouldst look upon such a*
 ‘*dead Dog as I am ?* It is too high a Favour to sup-
 ‘with Thee ; since I am not worthy to pick up the
 ‘Crumbs that fall from thy Table. The least of
 ‘thy common Mercies is too good for me ; how
 ‘shall I dare to approach to this Fulness of Hea-
 ‘venly Blessings ? I have sinned, I have sinned ;
 ‘and

‘and am not worthy to be called thy Son; how
 ‘shall I appear before Thee? O my LORD, I come
 ‘merely in Obedience to thy Call. I should not
 ‘have presumed to appear in thy Presence, but
 ‘that Thou hast bidden me; and been afraid to
 ‘be seen in this Condition, but that I was more
 ‘afraid not to be seen here at all. My Comfort
 ‘is, that Thou wilt not be angry with us when
 ‘we obey Thee; nor be offended that we shew
 ‘ourselves ready to execute thy Commands.’ And
 here,

3. You may call to Remembrance those Sins
 which bro’t our Saviour to his Cross; and let Him
 know, by an humble and ingenious Confession,
 how the Case stands with you. Say to Him, ‘O
 ‘my LORD, Thou dost call to Mind by this Re-
 ‘membrance of thy Dying for us, the Foulness
 ‘and Pollution of all Mankind. All our Iniquities
 ‘stare me in the Face, as the People gazed and
 ‘stared on Thee. I see our Deformities, by see-
 ‘ing Thee thus vilely and despoightfully used. It
 ‘was our Covetousness that stripp’d Thee naked:
 ‘Our Pride that crown’d thee with Thorns: Our
 ‘Intemperance that gave Thee Gall and Vinegar
 ‘to drink: Our Contempt of Religion that put
 ‘upon Thee all those Scoffs: Our Coldness in
 ‘Devotion, which put Thee into that Agony and
 ‘Sweat: Our Want of Love to GOD, that made
 ‘Thee hated and rejected of Men. I see as in a
 ‘Glas, now that I look upon thy Blood, the a-
 ‘bominable State of sinful Men: How shall one of
 ‘that wicked Race be bold to look up unto Thee;
 ‘especially since I had known thy Love, I so little
 ‘valued it, and sinned even against thy precious
 ‘Blood! Canst Thou endure to enter into Fami-
 ‘liarity with such a Soul as this? May I hope to
 be

‘ be admitted into thy holy Fellowship, and to
‘ dwell with Thee? I abhor, I loath, I am weary
‘ of myself; desiring nothing more than to be made
‘ like to Thee; in Purity and Holiness, in Truth
‘ and Justice, in Love and Humility, in Meek-
‘ ness and Patience, in Compassion and Forgiveness,
‘ in entire Resignation to the Will of GOD.’ From
hence,

4. PROCEED to stir up in yourselves the greatest Hatred against your Sins. Continue your Addresses to Him, and represent your extremest Detestation of that Covetousness and Worldly-mindedness, that Pride and Vain-glory, that Ambition and Love of the Praise of Men, that Envy and Ill-will, that Wrath and Bitterness of Spirit, that Hypocrisy and Partiality, which betrayed and killed Him the Prince of Life. Shew Him how much you abhor these and all that is evil; resolving to cleave to that which is good. ‘ Destroy, O LORD, (may you
‘ say,) all these thine Enemies, and root them per-
‘ fectly out of my Heart. Pierce through all these
‘ evil Affections, by a stroke from thy Cross and
‘ Passion. I have brought them to be slain by thine
‘ Hand, for they are too strong for mine. If there
‘ be any Life remaining in them; O that they may
‘ be quite mortified and never able to stir any more.
‘ They are offensive to me, as well as unto Thee.
‘ Would I might never see them more, but cruci-
‘ fied and dead. Would I might never behold
‘ them unless it be drowned in thy Blood.’ And
then,

5. EXCITE in your Heart the mightiest Sense of his Love. You may say to Him; ‘ O my LORD,
‘ what manner of Love is this, wherewith Thou
‘ hast loved us; that we should be called the Sons

‘ of GOD! How great was thy Goodness which
‘ brought Thee down from Heaven; and made
‘ Thee one of us! And was it not enough that
‘ Thou shouldst come to dwell among us in the
‘ Likeness of sinful Flesh; but Thou wouldst al-
‘ so lay down thy Life for us? Would nothing
‘ serve to testify the Height of thy Affection to us,
‘ unless Thou sufferedst the death of the Cross?
‘ O the infinite Riches of thy Grace! For a Friend
‘ one might be content to die! But what should
‘ make Thee so in Love with Enemies, with the
‘ very worst of Enemies, with Idolaters; with us
‘ Gentiles who were without GOD in the World?
‘ Yea, with us, who now that we know the
‘ Greatness of thy Love, have so little to Thee?
‘ What am I, O LORD, that thou should’st com-
‘ mand me to love Thee? Nay, should’st take
‘ such a Course to deserve my Love? What am I
‘ to Thee, that Thou should’st so much desire me
‘ and now thus graciously visit me, and come to
‘ entertain me! What made Thee, being in Hea-
‘ ven with them, who knew so well how to love
‘ and serve Thee, descend to us who know so ill
‘ how to do either? Couldst Thou not be satis-
‘ fied unless we enjoy Thee? Nor be contented to
‘ be without us, who have such low Thoughts of
‘ Thee and of thy Love? Is it possible that Thou
‘ shouldst still continue it to such insensible Wret-
‘ ches? Art Thou still desirous of our Friendship,
‘ and come to give us new Assurances of thy Grace
‘ by making us Partakers of thy Body and Blood?
‘ O how precious are thy Thoughts to us? How
‘ great is the Sum of them! I can do no less, most
‘ blessed Saviour, than set my Soul wide open to
‘ Thee; and accept thy Kindness with the most
‘ enlarged Affection. How happy should I think
‘ myself, if I could think of nothing, and delight
‘ in

‘ in nothing but Thee! O that a perfect Image of
 ‘ Thee, in all Virtues, may be formed in me; and
 ‘ be ever dearer to me than Life it self; that *I may*
 ‘ *live no longer, but Thou, O blessed Jesus, mayest*
 ‘ *live in me: And the Life which now I live in the*
 ‘ *Flesh, I may live by the Faith of Thee, the Son of*
 ‘ *God, who lovedst me, and gavest Thyself for me.*
 And then,

6. IT will be a fit Time to offer up yourself entirely to his Service. Pray Him to accept of a poor Sacrifice at your Hands. Though it be worth nothing at all, yet entreat Him to receive it. Say to Him, ‘ O Saviour, *I have known and believed the*
 ‘ *Love that Thou hast to us.* I see here the excessive Greatness of thy dying Love. Never was any Thing bought so dearly as this sinful Soul. Never was so great a Price paid for any Creature, as Thou hast laid down for my sake. If I were as big as the highest Angel, I should be an Oblation too little for Thee. The Flames of those heavenly Fires are not strong enough wherewith to offer to Thee. But that I may be just (for it is no more) I humbly lay myself here at thy Altar; and present Thee with all I have. I sacrifice Soul and Body, without any Reserve, to thy holy Will and Pleasure; though I must be beholden to thy great Love, and not my own, to procure Acceptance for me. I know how vile and unworthy I am, that Thou shouldst have any Respect to my Oblation. All that I can say, is, that I offer my self for his End, that I may be made better; and so have every Day more and more to return unto Thee.

7. FOR that Purpose engage yourselves in a Covenant to Him, that you will never rob Him any

more of that, which you have so solemnly offered to Him. ‘ I look, O LORD, (may you say) upon
 ‘ myself, as an holy and devoted Thing. I have
 ‘ consecrated myself to thy Service, and so I will
 ‘ ever remain. Never will I be so sacrilegious as
 ‘ to employ myself to any other Uses, but only
 ‘ thine. Thou hast been pleased to make me thy
 ‘ Temple; and therefore I will not willingly suffer
 ‘ thy holy Place to be defiled. I am sealed to thy-
 ‘ self, and have thy Mark upon me. I will never
 ‘ consent my Soul should be broken up by any
 ‘ Temptation, and stoln away from Thee. I pro-
 ‘ mise thee my faithful Obedience. I bind myself
 ‘ by these Presents in a firm and everlasting Tye
 ‘ of Duty to Thee. *I am not my own; but bought*
 ‘ *with a Price. Therefore will I glorify God in my*
 ‘ *Body and in my Spirit, which are God’s.*
 And then,

8. SAY to Him: ‘ Since Thou hast so graciously
 ‘ died for me; since Thou hast invited me hither
 ‘ to represent thy Death and Sufferings to me, and
 ‘ assured me of thy Love; since Thou hast bidden
 ‘ me to commemorate it at this holy Feast; be not
 ‘ angry if I call Thee *my Lord and my God.* Suffer
 ‘ me to claim an Interest in the Merits of thy pre-
 ‘ cious Blood, which was shed to be a Propitiation
 ‘ for the Sins of the whole World. Look on me, O
 ‘ Thou that sittest at the right hand of GOD, with
 ‘ the Favour Thou bearest to thy People. Join thy
 ‘ powerful Intercession with my humble Suits to the
 ‘ Father of Mercies. I believe Thou appearest in
 ‘ the Presence of GOD for us, and, as we shew
 ‘ forth thy Sacrifice of thyself here on Earth, pre-
 ‘ sentest it in the most high and holy Place, be-
 ‘ fore the Mercy-seat. Bless me, O LORD,
 ‘ from that Throne of thy Glory. And raise up
 ‘ such

‘ such a holy Hope in Thee; as if I heard that
 ‘ Voice sounding from thence, I am thy Salvation.’
 And here,

9. **BEG** of Him his mighty Grace to confirm
 you in your Resolution; that so you may alway
 maintain in your Soul this Sense of his Pardoning
 Love. ‘ Since Thou, O LORD, (may you say to
 ‘ Him) are so forward to do us good, to die for us
 ‘ when we desired it not, to institute this Feast
 ‘ which we never expected, O do not deny me
 ‘ the Continuance of thine Almighty Grace. Take
 ‘ not thy Holy Spirit from me; but let it be my
 ‘ constant Companion, my Guide, my Helper,
 ‘ my Comforter for ever. Is it not the Purchase
 ‘ of thy Blood? Is it not thy own Promise? Hast
 ‘ Thou not received it of the Father? And art
 ‘ Thou not possessed of it, and of Glory and Pow-
 ‘ er to bestow it on us? Thou thyself hast told us
 ‘ that it *shall be given to those that ask it*; and that
 ‘ *because Thou livest, we shall live also. Perfect*
 ‘ *that which concerneth me; and forsake not the Work*
 ‘ *of thine own Hands.*

CONCLUDE all in Praises to our LORD, and re-
 joice in his holy Name, and say, *Blessed be the Lord*
our God for ever: Blessed be thy glorious Name which
is exalted above all Blessing and Praise. Thou even
Thou art Lord alone, Thou hast made Heaven, the
Heaven of Heavens, with all their Host, the Earth
and all Things that are therein, the Seas and all that
is in them; and Thou preservest all; and the Host
of Heaven worshipeth Thee. Thou art the Lord, the
God and Father of Jesus Christ; who hast chosen us
in Him before the Foundation of the World; and re-
deemed as by his Blood; raised Him from the Dead,
and given Him Glory, that our Faith and Hope might

be in Thee our God. Thine, O blessed Jesus, is the Power, and the Glory, and the Victory, and the Majesty; for all that is in Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and Thou art exalted as Head above all. In thy Hand is Power and Might, and in thy Hand it is to make great, and to give Strength to all. Now therefore our God, we thank Thee, and praise thy glorious Name. We will bless the Lord from this Time forth, and for evermore. Yea, bless the Lord ye his Angels that excel in Strength, that do his Commandments, hearkening to the Voice of his Word. Bless ye the Lord, all ye his Hosts, ye Ministers of his that do his Pleasure. Bless the Lord, all his Works in all Places of his Dominion: Bless the Lord, O my Soul.

THUS if we did converse with Him; it would be so pleasant that we should cry out with the Jews in another Case (*Joh. vi. 34.*) *Lord, evermore give us this Bread.* We should long for such another Repast; and be desirous every Day to wait on Him at his Table. At least we should greedily embrace the next Invitation that He gives us to come unto it. And because we cannot every Day do this in Remembrance of Him, we should secretly retire unto Him in our Heart, as into his holy Temple; and there call to Mind what He hath done unto us, commemorate his Love, maintain our Acquaintance, and renew to Him our Vows; that by all these Ways we may prepare ourselves for his Fellowship and Society in the eternal World.

It may happen indeed that there may be but a few Communicants at the Table of the LORD, and so you may not have Time there to do all this. In which Case, you may use only some Part of it; or thus in brief open your Heart to Him, when you see how He declares his Love to you.

ADORED

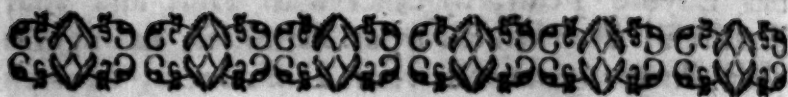
ADORED be thy condescending Love, O merciful Saviour, to thine unworthy Servant, who blushes to lift up his Eyes towards Thee, even when Thou invitest me unto Thee. For, besides my other Guiltiness, this most gracious Representation which now Thou makest of thyself to me, doth but little move my dull and heavy Affections. I am heartily ashamed of myself, only I desire to become better. And here I prostrate myself before Thee, presenting Thee with a poor Oblation of my Soul and Body, which I dedicate again with the most dutiful Affection I am able, unto Thee. Do Thou, O Lord, excite a greater; that when I shall appear before Thee again, I may present Thee with a Soul more pure, humble, meek, merciful, and improved in all other Fruits of thy holy Spirit. In thy Mercies alone are all my Hopes. For as the Heaven is high above the Earth, so great is thy Mercy towards them that fear Thee. As far as the East is from the West, so far hast Thou removed our Transgressions from us. Strengthen me with Might by thy Spirit in the Inner Man; that denying all Ungodliness and worldly Lusts, I may live soberly, righteously, and godly in this present World. Looking for that blessed Hope, and the glorious appearing of the great God, and Thee our Saviour Jesus Christ. Now unto Him that is able to keep me from falling, and to present me Faultless before the Presence of his Glory with exceeding Joy; to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.

BUT when there is Time, you will not spend it, I hope, in any Thing else but such Meditations as these. Which, that every one of them may come in its season, you may make use of in this Manner. Think you hear our Saviour speaking to you by the Bread and the Wine; when you see the one broken

broken, and the other poured out. Then you may immediately imploy your Thoughts in the four first (together with the second Meditation set down in the second Part) while the Minister is communicating himself and others with him. The 5th and 6th will be seasonable after you have received the Bread; and the 7th and 8th after the Cup; together with those mention'd before in the same Place. And the two last in like manner, after you have withdrawn yourself from the holy Table; or before, according as you can find room for them. And if your Spirit be not able to hold out in so many Thoughts and Expressions of the inward Sense and Affection of your Heart, you may single out those, which you find to suit you best. And at some Opportunity, the rest perhaps may be as acceptable, nay you may feel your Soul enlarged, and run out in more pious Affections than I can suggest or excite. But I desire you never to omit one Meditation, when you behold the rest of the Company Receiving which is, that all those, and the whole Church, who partake of this holy Communion, are your Brethren: To whom you must stir up the most fervent Charity, and the readiest Disposition to relieve, counsel, assist, comfort or admonish them, as there shall be Occasion, and with whom you must resolve to live in the strictest Unity as those who are Members of the same Body. When you think therefore that our LORD tells you, there is nothing He desires of you, but that you would continue in his Love and Friendship by keeping his Commandments, remember that He adds presently, *This is my Commandment, that ye love one another as I have loved you.* And so take them all into your Heart, with as much Affection, as if the embracing each other in our Arms, and giving the holy Kiss of Charity, were still in Use among us. And let the Me-

Memory of *Christ's* Death for his Enemies and of this Divine Feast, together with Him and your Brethren; ever kill all your Enmities, extinguish your Anger, compose your Differences, sweeten the Harshness of your Spirits, and make you live together as loving Friends, that hope to live in endless Love in the highest Heavens. Of which you may also look upon this Feast, as an Earnest; and begin those Joys in such Thoughts as these, at the holy Communion; that, one Day you shall keep an eternal Feast with our Saviour, in the happy Company of the Saints and Angels; who will all join in the chearful Praises of the *blessed and only Potentate, the King of Kings, and Lord of Lords, who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see: To whom be Honour and Power everlasting. Amen.*





THE
CHRISTIAN SACRIFICE.

PART IV.

Containing several other Meditations and Prayers.

BY this Time, I hope, you see it is good for you to draw near to God, at his holy Table; if you have any Desire to be real Christians, or any Savour of spiritual Pleasures. You must wholly cast away all Remembrance of your Duty, and be lost to all rational Satisfaction; or else be strongly inclined to keep yourselves in a constant Preparation, for frequent Communion there with our blessed Saviour. An innocent, holy, and useful Life, cannot but commend itself to you, if it be but on this Score, that you may be entertained with such a Comfort, as to know the Love of God in *Christ* to you; and be fit to be feasted continually with such delightful Pledges of it.

it. There is no Comparison between all the Jollities in the World, and this one Pleasure, of giving hearty Thanks to GOD for his unspeakable Mercy to us in *Christ Jesus*.

WE may apply to this Heavenly Nourishment what the *Jews* say of their *Manna*, sent down by GOD from Heaven for them, which contained in it (as their Tradition affirms) all the Tastes that any Man desired and longed for; it being so suited to every Palate and Constitution, that none could fail to be both fed and pleased though they were of never so different Tempers. Accommodate this now to that divine Food which our Saviour hath ordered to be prepared for us, and you will find it true, that He hath declared therein his Sweetness to his Children, by making it suitable to every Complexion of Mind, and Temper of Spirit, who may meet with what is agreeable to their Wants, and will give Content to their Desires. The Infant Christians are hereby marvellously cherished and encouraged; it pours on them the Oil of Joy and Gladness: It gives Strength and Power to the young Men, and is the Bread of Life to them; that they may overcome the Wicked One, (as St. *John* writes to them, 1 *John* ii. 14.) and never yield to the Temptations of the World, the Flesh, and the Devil. And to the Fathers or more aged Christians, to those who have had long Experience of the Service of GOD, it gives a singular Relish also; and makes them say, that his *Commandments are sweeter than the Honey or the Honey-Comb*; and that in *Keeping of them there is great Reward*. Their Hopes of immortal Bliss are hereby exceedingly advanced, and they receive the Fore-tastes of it, as the *Israelites* did of the Land flowing with Milk and Honey.

BUT

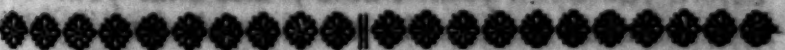
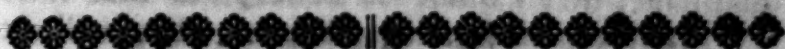
BUT it is not the Business of this Treatise to demonstrate these Things. I only conclude from hence, that this is a great Reason why many that have some good Desires, some good Purposes, yea, begin to do well, remain so weak and feeble, so languishing and dull in their Devotion, nay, grow cold and indifferent again; because they do not come to this holy Feast, that they may cherish, encourage and confirm what GOD hath wrought in their Hearts. They are easily overcome and drawn away by the Flatteries and violent Temptations from abroad; and so bring a Reproach upon the Ways of GOD, breed an ill Opinion of them in themselves and others, persuade themselves they cannot do better, but that there is a Necessity of Sinning; because they will not use the Means which GOD hath appointed for the strengthening their inward Sense of spiritual Things, or because they will not frequently use them when they have Opportunity.

It is the Design of this last Part of my Discourse, to furnish you with Matter for your Meditation, and with suitable Prayers; whereby you may both quicken yourselves in your Closets when you are preparing to go the Table of the LORD, and likewise preserve alive those godly Affections and Resolutions which are excited there, after you are come Home. That so by continuing to look upon what you have done, and what your Saviour hath done unto you, and beholding, as in a clear Mirror, the great Love of GOD in *Christ Jesus*, and your great Obligations to Him, you may never forget Him, nor the Duty you owe Him, but be blessed in a faithful Observance of both.

No Man's Thoughts are always alike, neither his that writes, nor his that reads; therefore some
Times

Times one may be most agreeable to you, some Times another: But there will be no Time, I hope, wherein you may not be able; among them all, to fit yourselves with a Meditation and a Prayer, that may further your Devotion towards God. And he that will be at so much Pains as to follow some such Method as this, will never be able to say hereafter, as too many wretched Fools have done, that they have frequented this holy Sacrament, but were never the better for it.

MEDITATION





THE FIRST
MEDITATION

Before the SACRAMENT.

CONSIDER with yourself, some Time before you communicate, that you are invited to come, not only into the Presence, but unto the Table of God, to be one of the Guests of the LORD of all the World. What an Honour is this? Shall any Business, any Pleasure on Earth, put by the Thoughts of it? It is impossible, if you remember what the great God is who calls you to Him; and that He sets the Body of his Son before you upon your Table; and that your Cup is filled with his Blood; that the Angels think it not below them to wait on you and minister to you; and the Divine Spirit will be ready to breathe upon you, and fill you with such holy Love, that you shall send up your Soul in joyful Hymns of Praise and Thanks to God our Saviour. With what Admiration should you receive the

News

News of this Invitation? With what Reverence ought you to approach Him? With what Forwardness of Love, with what Gladness of Heart should you go to meet our blessed LORD? Was there ever any Kindness like unto that of his? Did there ever such a Furnace of Love (if I may so represent it) burn in any Heart? Could He do more than die the bloody and shameful Death of the Cross to save Sinners? How is it possible that the Remembrance of this tender Love and Compassion should ever die? Unless we be wilfully careless, He will have our Love; He will not suffer any Thing to rob Him of the Purchase of his Blood. For lest we should prove so ungrateful as to let Him slip out of our Mind; He hath left Himself still among us in sensible Signs and Representations. By these He shews us his bloody Death and Passion; He makes Himself present to our Faith; and we may see that He is desirous to do more than die for us; having contrived a Way to live for ever in us, and be firmly united to us.

WHAT Manner of Love is this that Heaven hath manifested unto us? Who can refrain from Tears of Grief to think of his own Ingratitude; and from Tears of Joy to think of the wonderful Kindness of the LORD? Can you look on Him who was pierced for our Sins, and not lament and mourn? Can you see his bleeding Wounds and not be troubled? And yet when you consider that by those Stripes you are healed; and that He hath washed us from our Sins in his Blood; that faithful Souls may take Sanctuary in his Wounds, and be safe; you cannot chuse but rejoice in the LORD and be glad in his Salvation.

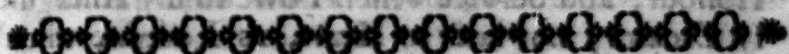
CALL to your Soul then, stir up all the Graces of the holy Spirit; That so you may go with a deep

Humility; a godly Sorrow; a perfect Hatred of all Sin, both of the Flesh and of the Spirit; a strong Resolution against them, with a lowly Faith? With enlarged Desires, and great Longings to this holy Feast. Ask your Soul, What dost thou think of? What dost thou love? What dost thou long for? With what Intention art thou going to the Lord's Table? Are the Treasures of Christian Wisdom and Knowledge more in thine Account than Thousands of Gold and Silver? Hadst thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining Affection to thy Sins upon his Cross; that there they may be perfectly crucified; and never taken down 'till they be quite dead? Resolve to go and tell Him as much, to declare to Him the Sense of thine Heart. Only ask thyself again, what Appetite dost thou feel in thee? Dost thou long to be more like Him, and made partaker of his divine Nature? Art thou going to make a new Resignation of thyself to Him, to be made one Spirit with Him, never any more to depart from Him? Then think how the Bridegroom will welcome thee; how our Saviour, will declare forth his Love to thee; and give thee Assurances that his Mercy endureth for ever; and bid thee rejoice and be exceeding glad in what He hath done already, and in the Hopes thou hast of what He will do hereafter.

AND here you may call to Mind how the Word was made Flesh, and dwelt among us; how He manifested forth his Glory by his wonderful Works; how He taught us the Way to eternal Life; and at last was delivered into the Hands of sinful Men, and was crucified for us; with all the rest that concerns the Knowledge of *Christ*. That so you may have it more ready in your Thoughts, when you come

to his Table; to do this in Commemoration of Him.

In this Manner also you may bewail the Sins of your former Life; sue for Pardon of what is past; and beseech the Grace of his Holy Spirit, to assist your Resolution of well-doing for the Time to come.



The Prayer some Time before.

O ETERNAL GOD, the Fountain of Being and Blis, highly exalted above all our Words or Thoughts. I am astonished at the Thoughts of the Brightness of thy Glory; and justly afraid to present myself before so great and holy a Majesty. Even that abundant Grace which invites me to Thee, abashes me too, when I reflect upon my shameful Ingratitude. It becomes me to lie down in Silence, rather than confidently to lift up mine Eyes towards Heaven to speak unto Thee. But since thou art so rich in Mercy, as to require repenting Sinners to draw nigh to the Throne of Grace; I prostrate myself in the humblest Reverence before the Searcher of all Hearts. Not to excuse, thou knowest, but to aggravate my Faults; to acknowledge the Justice of thy Laws; to condemn myself for opposing thy Sovereign Authority, and to vow to Thee the most hearty Obedience for the rest of my life.

I have done so much Evil, and so little Good; been so eager in the Pursuit of the Things of this World; and so cold about those of Eternity; so un-

mindful of my Promises, unthankful for thy Bene-
 fits, and unfruitful in the Knowledge of the LORD
Jesus: that it is a Wonder of thy Patience, I am
 still alive, and not cut down like a barren Tree
 that cumbers the Ground. For ever adored be
 thy sparing Mercy which hath borne so long with
 an unprofitable Servant; who hath so many ways
 offended in Thought, Word and Deed against
 thy Divine Majesty. I have not given Thee that
 Honour, and Service which I owe to my Almighty
 Creator; nor laid to Heart, as I ought, thine
 infinite Love in *Christ* my Redeemer; nor duly
 followed the Motions of thy Holy Spirit; which
 Thou hast sent to renew and sanctify my Affec-
 tions, and draw me to thine Obedience. I have
 not lived according to the Faith which I
 continually confess: But behaved myself too
 oft as if I dreaded not the Threatnings, and va-
 lued not the Promises of my LORD *Christ*; as if
 I feared not his Vengeance, nor cared for his
 Rewards; and as if He would not come to judge
 the World, and render to all Men according to
 their Works.

The stupid Insensibleness of mine Heart, even
 now that I remember these Things, brings new
 Accusations against me. It testifies that I know
 not, as I ought, the Terror of the LORD, but
 am apt rashly to mention thy Name, without any
 awfull and considerate Regard to thy infinite
 Greatness, Power and Holiness. I am no more
 worthy to be called thy Servant; much less to
 present Thee with any Offering; nothing but
 Shame and Confusion of Face belong to me; and
 it is only of thy tender Mercy that I am not la-
 menting those Follies in weeping, wailing, and
 gnashing of Teeth, which I speak of now with so
 little Grief and Bitterness of Spirit. Mercy;
 still

‘still more Mercy, good Lord, I most humbly be-
‘seech Thee. O that a greater Fear and Dread of
‘Thee may now fall down mightily upon me, and
‘overspread me! O that I may feel such a strong
‘Sense of thine incomprehensible Majesty pressing
‘on my Heart, as may bear down all other Thoughts,
‘sink me low, and make me abhor myself in thy
‘Sight! I know the Sacrifices of the LORD are a
‘broken Spirit; a broken and a contrite Heart, O
‘GOD, Thou wilt not despise. And *Jesus* hath al-
‘so offered himself a Sacrifice for us, in whom
‘Thou art well pleased. For *Jesus*’s Sake, dispose
‘me now to offer unto Thee that acceptable Sa-
‘crifice. And give me Grace ever to fear Thee,
‘and to walk humbly with Thee; to preserve a
‘tender Sense of my Duty towards Thee, and con-
‘scientiously to obey Thee, that so, by Virtue of
‘his Sacrifice of Himself, all my Sins may be re-
‘membred no more.

‘BLESSED be GOD, that I have any Hope
‘of that great Mercy. Blessed be GOD, who by
‘Him hath given us everlasting Consolation and
‘good Hope through his Grace. By Him I will of-
‘fer up to Thee continually the Sacrifice of Praise,
‘giving Thanks to thy Name. Yea, the Mercies
‘of thee my GOD move me, to present my Body
‘a living Sacrifice, holy, and acceptable unto Thee,
‘which is my reasonable Service. I dedicate my-
‘self absolutely to thy Obedience. I will never
‘willingly depart from thy Precepts. Assist and
‘strengthen me mercifully with thy Grace that I
‘may perform my Vows; and never return to
‘those Sins, which grieve thy holy Spirit; which
‘rent the Flesh, and shed the Blood of the LORD
‘*Jesus*; and which I have so often and so solemn-
‘ly protested against.

‘AND

• AND now that I am going to thine holy Table,
 • to commemorate the Sacrifice of my Saviour; O
 • vouchsafe to make Thyself powerfully present to
 • my Mind. Represent thyself and thy Son *Jesus*
 • so lively to my Thoughts, in all thy Wisdom,
 • Power, Goodness, Holiness and Truth; that I
 • may never forget Thee more; but most seriously
 • reverence Thee; and love Thee, and rejoice in
 • Thee, and trust Thee, and obey Thee all the
 • Days of my Life. Imprint the Image of thy Son
 • upon me; that I may carry Him ever in mine
 • Heart, and have his Life and Death continually
 • before mine Eyes; and in all Things conform
 • myself to his Will, and Fashion myself after his
 • holy Example. Come, LORD *Jesus*, and pos-
 • sess thyself of my whole Man. Purify me from
 • all remaining Filthiness, either of the Flesh or of
 • the Spirit. Bring all thy heavenly Graces with
 • Thee into my Soul. And be my perpetual De-
 • fence, by giving me a fuller Communication of
 • thy holy Spirit, to do my Duty towards Thee and
 • towards all Men.

• AND for that End, compose mine unsettled
 • Thoughts before I approach to thy holy Myste-
 • ries; that I may attend Thee with a full and
 • clear Conception of their Meaning, with Love to
 • Thee, and Desire to be more like Thee; with
 • thy high Praises in my Mouth, and Joy unspeak-
 • able in my Heart. May I presume, most gra-
 • cious Father, to ask such Tastes of thy wondrous
 • Love, that I may never be able to delight in any
 • Thing so much as in the Remembrance of it; but
 • mine Eyes may be ever towards the LORD, and I
 • may hunger and thirst perpetually after thy Righ-
 • teousness, untill I am perfectly made Partaker of
 • thy Divine Nature, and rendered meet to be
 • translated to that high and holy Place, where I
 • shall

‘shall see Thee (not as now in mysterious Representations, but) openly, and Face to Face. Amen, LORD JESUS, who art able to save to the uttermost all them that come to God by Thee.’



A Meditation after the Sacrament.

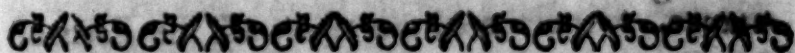
WHEN you come home, ask your Soul, What wentest thou out to see? Where hast thou been? And what hast thou been doing? Never forget that thou hast been with the LORD of Life; and that before GOD, Angels and Men, thou hast acknowledged Him, and devoted thyself to his Obedience: That He hath vouchsafed to represent unto thee his marvellous Love, the Pains He hath taken for thy Salvation, and the great Desire He hath to see thee with Him in immortal-Glory; of which He hath given thee such Earnests and Pledges, by making thee Partaker of his Body and Blood, that thou mayst say of that Place where He was pleased to meet thee, *This is no other than the Gate of Heaven.* I have been in the Porch of his Dwelling-place, and begun to enter into the Joy of my LORD. How shall I escape, if I neglect such great Salvation! GOD forbid that I should receive this Grace in vain. *As I have received Christ Jesus the LORD, so will I walk in Him.* I will endeavour to keep myself holy and unblameable before Him in Love; and to have my Conversation as becomes the Gospel.

THERE are no Joys like the Joys of GOD; no Pleasures comparable to those of Piety. All his Commandments are sweeter than Honey and the Honey-

Honey-comb; and in keeping them there is great Reward. Shall I cease then to delight myself in the LORD, and to do Good? Shall I leave off to do the rest of his Will, now I have done this in Remembrance of my Saviour? Shall I go away from Him, now I am gone from the Place where his Honour dwelleth? Alas! *Whither shall I go? Thou, LORD, hast the Words of eternal Life. Thou art the Author of eternal Salvation to all them that obey Thee. I will go in the Strength of the LORD GOD; I will make Mention of thy Righteousness, even of thine only. As I have received how I ought to walk and please GOD, so I will abound more and more. I will grow up into Him in all Things, who is the Head, untill I perfectly resemble Him in Righteousness and Holiness of Truth.*

HERE you may meditate upon all the Parts of his holy Life, and the complete Example He hath set us of all Virtues; more especially those which shone at his Death. And, as I have known some do, you may single out one or two for your daily Meditation all this Month, that you may bring yourself to an habitual Imitation of Him [suppose in his great Humility] and tread in his Steps, *who did no Sin, neither was Guile found in his Mouth.* Say to yourself often, Was there ever any Creature so lowly in Heart as my blessed Saviour? How reverently and thankfully doth He acknowledge GOD in every Thing, assuming nothing to Himself, but giving all the Glory to his heavenly Father! How easily doth He condescend to the poorest Condition, and the meanest Offices, for the Welfare of the World! O how contented was He to be despised by some! and how little concerned in the Applauses of others! How desirous to exalt us by debasing Himself, and to wave his own Esteem on Earth, so He might bring us into the Favour of Heaven! I
admire

admire the Evenness and Equality of his Spirit, in his constant Devotion and Submission to God, and in his stooping so low to minister unto Men. What other Ambition can I reasonably have than to be made thus like to *Jesus*? I will always live in a Sense of my Creator, and humbly acknowledge Him in all my Ways. To Him I give the Glory of all I have, or can ever do; and resolve most gladly to do all I can to serve my Neighbours. There is nothing I will think below me to submit to for their greater Good. It is Honour enough to be truly humble. It is sufficient Glory to be the Follower of such a Master: None other Praise will I seek but that, which He the Judge of the World shall give at the Day of his appearing.

*The Prayer of Thanksgiving at Home.*

‘ O Holy, holy, holy LORD GOD Almighty,
‘ Heaven and Earth are full of thy Glory. I
‘ most heartily join with all the Saints on Earth,
‘ and with the Angels in Heaven, in giving Bless-
‘ sing, Honour, and Praise unto Thee. Glory be
‘ unto Thee, O GOD most high, thou Creator and
‘ Possessor of Heaven and Earth, thou Preserver of
‘ all Things, thou Spring of all Mercy; who hast
‘ made Angels and Men to know Thee, and praise
‘ Thee, and be beloved of Thee for ever; who
‘ hast so loved Mankind, that Thou opened thy
‘ Bosom and sent thy dear Son to convey thy Love
‘ to us. All Praise and Thanksgiving be to Thee,
‘ O Father of Mercies, who hast now made me
‘ taste how gracious and good Thou art.

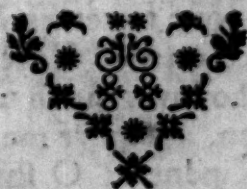
‘ GLORY

• GLORY be to the Son of GOD, who took on
 • him the Form of a Servant; who died for us upon
 • the Cross; who purged away our Sins by his
 • Blood; who hath left us so many Remembrances
 • of his Love, and given us his Body and Blood to
 • preserve our Souls and Bodies to eternal Life;
 • who lives for ever to make Intercession for us,
 • and hath promised to come again and take us up
 • unto Himself.

• BLESSED be the Holy Spirit, the mighty Power
 • of GOD, the Author of all good Thoughts, the
 • Inspirer of all heavenly Desires, the Light and
 • Comfort of our Minds, the Purifier of our
 • Hearts, the Guide and Strength of our Life, who
 • hath given us the Earnest of the eternal Inheri-
 • tance.

• THUS will I praise Thee whilst I live. I will
 • sing of the Mercies of the LORD for ever. My
 • Lips shall rejoice when I sing unto Thee, and my Soul
 • which Thou hast redeemed. For Thou, LORD, art
 • good, and ready to forgive; and plenteous in Mercy
 • unto all them that call upon Thee. I have now tast-
 • ed of thy Love; the Savour of which, O that it
 • may remain fresh for ever in my Heart; that I
 • may live for ever in thy Love, and be ready to
 • die for thy Love; that I may delight to do thy
 • Will, O GOD, and be content to suffer it, as
 • the blessed Jesus did. And O that I may feed on
 • Him daily by Faith and Love, untill all the
 • Powers of my Soul and Body be employed by his
 • Counsels, and not my own. O that my Life
 • may be an exact Imitation of Him, and express
 • his Perfections, and shew forth his Virtues, and
 • declare to all how much I love Him. Especially
 • endow me with great Humility and Modesty of
 • Spirit, that I may live in a constant Remembrance
 • of

‘ of Thee my Creator; and considering that Thou
‘ art the Author of every good Gift, may never be
‘ puffed up, nor do any Thing through Strife and
‘ Vain-glory, but in Lowliness of Mind esteem
‘ others better than myself. O that the same Mind
‘ may be in me which was also in *Christ Jesus*, who
‘ being in the Form of GOD, made Himself of no
‘ Reputation, and took upon Him the Form of a
‘ Servant; and humbling Himself, became obedi-
‘ ent unto Death, even the Death of the Cross, that
‘ so Thou mayest exalt me in due Time to Glory
‘ and Honour, as Thou hast highly exalted Him;
‘ and after Thou shalt call me from this delightful
‘ Employment of worshipping, praising, and serv-
‘ ing Thee here on Earth, I may pass into the
‘ Company of Angels and Saints, whose Work it
‘ is with eternal Joy to glorify Thee our Creator
‘ and Redeemer.’





THE SECOND

MEDITATION

Before the SACRAMENT.

THINK with yourself, It is now so long, since our LORD did me the Honour to entertain me at his Table. Where have I been since that happy Time? what have I been doing? Have I never gone to return Him Thanks for that Grace bestowed on me? Have I been a perfect Stranger to Him who loves me so much, who spake so kindly to me then, and gave me such Assurances of his everlasting Kindness? O shameless Ingratitude! how shall I be able to look Him in the Face any more?

BUT I hope the Case is not altogether so bad. Have I not sometimes reflected on his incomparable Love, have I not endeavoured to preserve some Memory of the Benefits He hath done unto me, is there not still a little Sense of them remaining in my Heart? I would fain encourage myself
to

to wait again upon my LORD. Pardon me, O GOD, if I presume again to enter into thy Gates with Thanksgiving, and into thy Courts with Praise, to eat of the Bread which came down from Heaven, to shew forth the LORD's Death, to represent to my GOD the Sacrifice He made for the Atonement of our Sins, and by Virtue of it humbly to expect the Continuance of his Pardon, to renew my Covenant with Him, and to receive new Confirmation of the Truth of his Promises to me. Awake, awake, O my Soul, all thy holy Thoughts, thy Faith, thy Love, and every Grace, 'till thou canst say with *David*, *My Heart is fixed, O God, my Heart is prepared, I will sing and give Praise.* Go, shew Him how thy Heart hath been wounded with the Thoughts of his Love, how all thy Sins have been bleeding to Death, how ready Thou art to offer up thyself again in Sacrifice to Him. Shew Him how resolved thou art to walk on still more steadily in his holy Ways, to employ all the renewed Strength thou shalt receive in his hearty Service; and to go forth in the Joy of the LORD to do his Will with greater Humility, Freedom and Cheerfulness of Spirit.

THEN thou mayest think thou hearest that Voice of Wisdom, which saith, *Come eat of my Bread, and drink of the Wine which I have mingled.* He authorizes his Ministers to say, Come ye blessed Souls; receive the Tokens of his Love, and rejoice in the Hopes of his heavenly Kingdom. He hath not only prepared for you a Kingdom; but as the Psalmist speaks in another Case, He hath prepared a Table for you, and anoints your Head with Oil, (that Gladness wherewith your Royal High-Priest is crowned) and makes your Cup (his celestial Blessings poured on us) to run over. Let us go then,

and humbly receive that *Cup of Blessing*, to which He invites us.

LET us go and renounce all Ungodliness and worldly Lusts. Let us crucify the Flesh with all the Affections and Appetites thereof. Let us engage our Heart in that Covenant, which we have often, taken into our Mouth, and think it our Happiness to be his obedient Servants. Then make no Doubt but that He will accept thee, and send thee away with his Blessing. Address thyself as chearfully to Him, as if thou heardest a Voice from Heaven, saying, *Rejoice in the LORD alway, again, I say rejoice. For GOD hath done great Things for you: He hath declared his Salvation, and openly shewed his Righteousness in the Sight of the Heathen. He hath so loved the World as to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life. And therefore be glad O ye Righteous, be joyful all ye that be true of Heart.*



The Prayer before the Sacrament.

‘ O Most holy and ever-blessed GOD, who art
 ‘ brighter than the Sun in its Strength; and
 ‘ dwellest in that Light which no Man can ap-
 ‘ proach unto; whom no Man hath seen, nor can
 ‘ see; but in thine infinite Goodness hast condes-
 ‘ cended to shew us thy Glory by manifesting Thy-
 ‘ self in our Flesh, so that our Weakness may look
 ‘ upon Thee and live. I thy poor Creature, en-
 ‘ compassed with Darkness, adore, as I am able,
 ‘ that unspeakable Love, though I have just Rea-
 ‘ son to tremble at the Presence of my Saviour, and
 ‘ to

' to be afraid when I have before mine Eyes
 ' the Tokens of his dearest Love. For I have not
 ' duly weighed his infinite Kindness, nor rejoiced
 ' in the Light of his blessed Gospel, nor loved his
 ' Commandments, nor feared his Threatnings,
 ' nor settled my Hope and Satisfaction in his pre-
 ' cious Promises, as I ought to have done. A great
 ' Part of my Life, I acknowledge, hath held but
 ' little Conformity with the Faith I profess. I have
 ' not remembred so frequently as becomes me,
 ' my Dependance upon Thee as my Creator, and
 ' my Subjection to Thee as my sovereign LORD.
 ' I have strangely forgot thy fatherly Love in send-
 ' ing thy Son to dwell among us, and his tender
 ' Love to us in all his Agonies, and Sweat, and
 ' Wounds, and bitter Passion for our Sake. O
 ' the Folly I have been guilty of in listning to the
 ' inordinate Desires of the Flesh, rather than to
 ' the Motions of thy holy Spirit! How many Neg-
 ' lects (if not Injuries) have my Brethren to ac-
 ' cuse me of? How little have I been concerned
 ' for the Honour of Religion, and the Good and
 ' Enlargement of thy Church? I have not glorified
 ' Thee with Body and Spirit, as if I believed the
 ' Resurrection of the Dead, and expected from
 ' *Christ Jesus* everlasting Life. How shall I stand
 ' in the great Day of Judgment, which I have so
 ' little thought of? O pierce my Heart with a
 ' more mortifying Sense of what I utter with my
 ' Mouth. Work in me a deeper Sorrow for
 ' all my Sins, a Sorrow that worketh Repen-
 ' tance, never to be repented of. Turn my
 ' Heart, good LORD, turn me quite away from
 ' them, that I may *abhor that which is evil, and*
 ' *cleave to that which is good.* I spread my Wounds
 ' before Thee that Thou mayest cleanse and heal
 ' them. It is not thy Pardon alone which I desire;
 ' but that I may be thoroughly changed in my Mind,

Will and Affections. I long for a strong and
 settled Apprehension of Thee, to over-awe and
 rule me in every Thought, Word, Desire and
 Action. For a stedfast Love to Thee, that may
 move me willingly and chearfully to obey Thee.
 And for an active Hope in Thee, which may
 constantly excite me to purify myself, even as
 Thou art pure. Great, O LORD, is the Levity
 of my Mind, and the Fickleness of my Thoughts,
 which makes me afraid lest those holy Desires
 should presently vanish. Wretch that I am, how
 often have I started from my Purposes, and for-
 saken mine own Resolutions? I am going there-
 fore once more unto thy Altar, to offer my Soul
 and Body to Thee; to renew my Covenant with
 Thee; and to put myself into thy Hands, that
 Thou mayest preserve these Thoughts and Pur-
 poses in my Heart for ever. Accept, most lov-
 ing Father, of these holy Intentions. Meet them
 there again, and visit me from above with a more
 plentiful Effusion of thy holy Spirit, to confirm
 and strengthen me in all Goodness. I beseech
 Thee by the precious Blood of *Jesus Christ*, by
 thy wonderful and ineffable Love which gave
 Him for us, to pour down upon me the Abun-
 dance of thy Grace, that I may ever hereafter
 walk before Thee with a perfect Heart in New-
 ness of Life. As Thou hast invited me to that
 holy Feast in Remembrance of Him, so dispose
 my Soul to approach unto it with such Reverence
 and holy Fear, with such pure Devotion and fer-
 vent Love, with such spiritual Gladness and hea-
 venly Joy, that tasting the Pleasures of thine
 House, I may never thirst for any Thing else;
 but delight myself always in the LORD, and do
 Good. LORD, what wait I for? Truly my
 Hope is in Thee, that I shall increase in Faith,
 and be rooted and grounded in Love, and stick
 unto

of the LORD been remembred? Hast thou as sincerely renounced all thy evil Ways, and consecrated thyself to the Life of *Christ*, as thou hopest to be saved? As GOD shall judge the World in Righteousness, art thou determined to become a new Creature, and to pass the Time of thy sojourning here in Fear? O how dreadful will He then appear, to those who return with the Dog to his Vomit, after they have eaten of this holy Bread, and drunk of this holy Cup! Who can stand before Him, that hath known and remembred his transcendent Love, and yet loved his Ease, his Pleasure, his Money, or any other Thing, better than Life eternal? It concerns me nearly, O my Soul, to keep Him ever in my Thoughts, and to express Him in my Life. That when He comes He may see Himself in me, and behold his Image, in Righteousness and true Holiness, fairly engraven on my Heart.

THE Searcher of my Heart knows that I went unfeignedly thither, to give Him Possession of it: And here again I confirm the Gift. Let Him command what He pleases, and I will obey it. Let Him bring the Cross along with Him, I will submit unto it. Come Poverty, come Reproaches, come Imprisonment, come Pains and Torments, come Death itself, rather than to depart from the living GOD.

To furnish your Soul with greater Plenty of good Thoughts, you may often reflect upon the Example which *Christ* hath set you in his Death as well as in his Life. And particularly meditate every Day upon his CHARITY, who though He was rich, yet for our Sake He became poor, that by his Poverty we might be rich. IN this GOD commended his Love to us, that while we were yet Sinners,

ners, *Christ died for us. Greater Love hath no Man, that a Man lay down his Life for his Friends. But we when we were Enemies, were reconciled to GOD by the Death of his Son; and therefore shall much more be saved by his Life.* Pray for a great and compassionate Love to Mankind, especially to your Brethren, with whom you are knit in one Body. That you may be strongly inclined to do Good, as Occasion is offered; to refresh the Bowels of the Poor and Needy, to comfort and support the Feeble-minded, to live with all in Unity and Peace, 'till your Christian Friendship be perfected in endless Love in the other World. Remember that GOD is the GOD of Peace, and *Christ is the LORD of Peace.* Often meditate on the Words of our LORD, that *it is better to give than to receive:* And upon these Words of a good Man, that *He is the best Merchant who lays out his Time upon GOD, and his Money upon the Poor.*



The Thanksgiving and Prayer.

I CAST myself down before Thee, O LORD,
 to worship and praise Thee, together with all
 the heavenly Host, saying, *Holy, holy, holy LORD*
God Almighty, Heaven and Earth are full of thy
Goodness. Thou art the Joy of all those happy Crea-
 tures above, who continually behold the Bright-
 ness of thy Glory; and thy Presence, and the Light
 of thy Countenance makes Heaven upon Earth to
 us thy Servants, whom Thou admittest thus near
 unto Thee. Glory be to GOD in the Highest,
 who to all other Blessings, hath added the Gift
 of his dear Son, and delivered Him up for us all.
 Glory

' Glory be to the Son of GOD, the Prince of
 ' Peace, who hath loved us and given Himself for
 ' us, to redeem us from all Iniquity, and left us
 ' such Remembrances of Himself, and precious
 ' Pledges of his never-failing Love. And Thanks
 ' be to the holy Spirit, the Power of the divine
 ' Love, which draws us unto GOD, and inflames
 ' us with his Love, and raises our Hearts towards
 ' Heaven. Blessed, for ever blessed, be thine in-
 ' finite Wisdom, Power and Goodness, which all
 ' the World proclaims unto us, and which Thou
 ' hast more particularly manifested in *Christ Jesus*.
 ' *There is none in Heaven that we can desire, but*
 ' *Thee; nor in Earth besides Thee:* That we may
 ' know Thee, and be made like unto Thee,
 ' and be loved by Thee, and made meet to live
 ' for ever with Thee. O that the Sight I have
 ' now had of Thee, may make all Things here
 ' below seem mean and contemptible in mine Eyes.
 ' That no Temptation may be able to draw my
 ' Heart from the Obedience I have vowed unto
 ' Thee; but I may ever think of Thee, and ever
 ' seek Thee, and ever speak of thy Goodness, and
 ' esteem myself happy in being beloved of Thee,
 ' the Possessor of Heaven and Earth. It is the
 ' Desire of my Heart to cleave to Thee, and to
 ' spend my Days in Humility and heavenly Mind-
 ' edness, in Temperance and Chastity, in Works
 ' of Justice and Mercy, in doing Good and for-
 ' giving Evil, in Meekness and Peaceableness,
 ' Contentedness and Thankfulness, Patience and
 ' Forbearance, and in all other Fruits of thy holy
 ' Spirit. And therefore I humbly wait on Thee,
 ' O Father of Mercies, for the continued Help
 ' thereof, that I may be able to *shew forth the Vir-*
 ' *tues of Thee, who hast called me out of Darkness in-*
 ' *to thy marvellous Light.* Preserve me by thy
 ' mighty Power through Faith unto Salvation: And
 ' so

‘ so constantly assist me by thy Grace, that I may
 ‘ keep myself unspotted from the World, and ne-
 ‘ ver do any Thing to offend Thee, and cause
 ‘ Thee to hide thy Face from thy Servant. O
 ‘ that I may put on, as the *Elect of God*; *Bowels*
 ‘ of *Mercies, Kindness, Lowliness of Mind, Meek-*
 ‘ *ness, Long-Suffering; and above all these Things,*
 ‘ *Charity, which is the Bond of Perfection*; with-
 ‘ out which whoever liveth is as dead before
 ‘ Thee.

Before the SACRAMENT



THE



THE THIRD

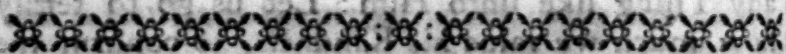
MEDITATION

Before the SACRAMENT.

YOU may consider, that when GOD intended to make a new Covenant with Man of more abundant Grace and Mercy than was ever known before, He was pleased to do like a Man, *The Word was made Flesh*, and He came and dwelt among us. He declared by the Mouth of one taken from among ourselves, his great Goodwill towards us. He entered into all imaginable Bonds, to perform his Part of that sacred Covenant. He gave us Word and his Oath; He gave us his Son for a Pledge; and his Son gave his Blood for a Seal, and his holy Spirit for an Earnest of his eternal Love. Adored be the Goodness of GOD (should you say within yourselves) who hath done so much to assure the Hearts of unbelieving Sinners: Adored be his Goodness who is so desirous we should be persuaded of it. Is there no Way for us also to engage ourselves, and pass our Word as solemnly to Him? Can we find no Bonds that are sacred, wherein to tie ourselves strongly

to his Service? Blessed be the Mercies of our God, who hath appointed two Sacraments, wherein we for our Parts promise and seal to stand to the Conditions of that Covenant. But so excessive is his Love, that He doth there again likewise engage his Fidelity to us, and secures to us the Blessings which He hath promised in his holy Gospel. O how excellent is his Loving-kindness which has given us such strong Consolation! And how long is it now since I was first devoted to Him, and received the first Assurances of his Love? These many Years have I been called by his Name, and made Partaker of his Grace. In my Baptism He began to shew his Love to me; and there I entred into Covenant with Him, and vowed to keep his Commandments. What Manner of Person ought I to have been in all holy Conversation and Godliness; who am so deeply indebted to Him; who have lived so long in his Family, and been often likewise entertained at his Table, and received there the renewed Tokens of his dearest Love! O how unwearied is his Goodness; which calls me once more to partake of that great Favour! Canst thou find in thy Heart, O my Soul, to admire any Thing, to love any Thing like unto Him: Let us go to testify how much we value his Kindness, to confirm the Agreement between us, and make a new Choice of Him for our only Master and Saviour, and take upon us to be eternally his Servants. Is not this thy Intention in approaching his Table? Doth it not grieve thee that thou hast at any Time offended so great Love? Hadst thou not rather die and be crucified as he was, than willingly break the least of his Commands? Dost thou not in Heart and Resolution forsake every Thing that would hinder thee from doing his Will? Art thou not purposed to follow *Jesus* in all the Actions of an holy, humble,

ble, charitable, and religious Life? Let us go then and wait upon Him, and shew Him the Love that we bear unto Him. Let us give Him Thanks even for this good Mind which He hath put into us; and for all the Hopes we have that He will continue it to eternal Life. Be not discouraged; for *when the Wicked forsakes his Way, and the Unrighteous Man his Thoughts, He Himself hath said, He will have Mercy upon Him, and multiply to pardon.* He will pour more abundantly of his holy Spirit on us to strengthen our Resolutions. He will make us grow in Grace, and bring forth all the Fruits of Righteousness. *He will abundantly satisfy us with the Fatness of his House, and make us to drink of the River of his Pleasures. For with Him is the Fountain of Life; in his Light shall we see Light. He will continue his Loving-kindness unto them that know Him; and his Righteousness to the Upright in Heart. For the LORD's Hand is not shortened that it cannot save; neither his Ear heavy, that it cannot hear. But as He that is mighty hath done great Things already; so his Mercy is on them that fear Him, from Generation to Generation.*



The Prayer.

‘ **O** MOST holy and ever blessed God, the
 ‘ Fountain of Good, the highest Object of
 ‘ our Love. I bow myself before Thee, and hum-
 ‘ bly worship thy incomprehensible Majesty. It
 ‘ was thy Goodness which brought me into Being;
 ‘ and thy Patience which continued me unto this
 ‘ Time; and a greater Mercy which hath not suf-
 ‘ fered my Being to be miserable to me; but heap-

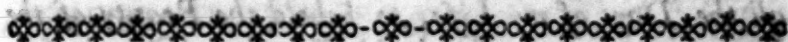
ed on me innumerable good Things. But I have
no fit Name for that superabundant Love, which
thought of making Mankind so happy by thy
Son *Jesus*. It is a Wonder, O LORD, that Thou
wouldest be at such Expence about those who
had chosen to be any Thing rather than such as
Thou madest them. None but infinite Com-
passion could be so tender of those who despised
thy Image, and loved to live like the Beasts that
perish. None but Thou, O merciful GOD,
could think of bestowing greater Benefits on such
brutish Sinners. And nothing but a stupid Neg-
ligence and unaccountable Inconsiderateness, could
ever refuse such endless Happiness as Thou de-
signest to us. I am one of those strange Things
that have forsaken Thee, and know not why:
Who was long insensible of thy Grace, and un-
moveable under thy greatest Importunities to re-
turn to Thee: And since Thou hast prevailed
with me, I am too much inclined to content my-
self with a small Degree of Likeness to Thee;
and apt to find out little Pretences and Excuses,
for doing my own Will, rather than thine.
And that, though I am so solemnly consecrated to
Thee, and have been instructed in thy blessed
Gospel, and put in Hopes of such glorious Re-
wards, and received such Encouragements at thy
Table.

BLESSED be thy inconceivable Love, O most
gracious LORD, who hast given the Blood of thy
Son to be shed for those who sin against that
Love; if with all their Hearts and all their Souls
they return unto Thee. For ever magnified be
thy Mercy, who hast given us so many Assu-
rances of the Truth of thy Love to us, and so
many Opportunities to testify the Truth of ours
towards Thee. Thou art pleased, not only by
W 2 thy

thy Word, thy Promises and Oath to give us
 Ground of Hope, but even by outward and sensi-
 ble Signs to encourage our weak and fearful Faith.
 Who can but tremble to think that he hath of-
 fended the Majesty of Heaven and Earth? And
 yet who can but hope, that hears the Voice of
 thy Son inviting us to come unto Thee, and pro-
 mising a Pardon to returning Sinners? O Thou
 who callest me now again to thy holy Table,
 and there hast made such rich Provision for us;
 assist, I beseech Thee, all the Meditations, De-
 sires, and Resolutions of my Soul: That I may
 remember all the LORD JESUS hath done and
 suffered for me, with such an humble Admiration,
 a lively Faith, and a thankful Love; that I may
 feel my Heart tied faster to Him with the Cords of
 his Love; and sent up to Heaven, as the whole
 Burnt-Offerings, to the LORD. Draw me, O God
 of Love, more powerfully to Thee, and fill me
 more with Wisdom and Goodness, that my Mind
 may more clearly discern between Things that
 differ; my Will may become more easy to all that
 is Good, and more obstinate against all that is
 Evil; and that every Affection and Passion may
 be more gentle and submissive to the Government
 of thy holy Laws. Possess my Heart against all the
 Force of Temptations by a never-dying Sense of
 thy Goodness, and a Remembrance of those Joys
 which Thou hast prepared for those that love
 Thee. O that all my Graces may receive Increase,
 that I may more perfectly imitate the Humility,
 the Meekness, the Patience, the Charity, the
 Resignation and absolute Obedience of my LORD
 and Master. He hath bidden us believe, that
 Thou wilt give thy holy Spirit to those that ask
 it; as readily as an earthly Parent gives Bread
 to his Children. O let the Power of that Spirit
 tend upon me, to fix my wandring Thoughts,

‘to raise my heavy and dull Affections, and to
 ‘form all my holy Purposes into a settled Dispo-
 ‘sition and Temper of Heart, to comply with thy
 ‘blessed Will in every Thing. I am not worthy,
 ‘I confess, of the smallest Crumb of thy Mercy;
 ‘but Thou hast made me to hope for these great
 ‘Blessings, through thy Grace declared unto us in
 ‘*Christ Jesus*. In whose Words I farther re-
 ‘commend myself unto thy merciful Kindness,
 ‘saying,

‘*Our Father, &c.*’



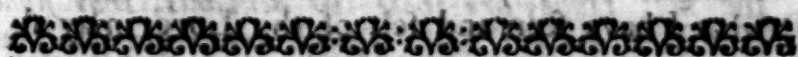
A Meditation some Time afterwards.

I HAVE seen strange Things To-day. I have
 seen the marvellous Love of Heaven to us sinful
 Dust and Ashes. I have seen how the Son of GOD
 died for the Love of us; how the blessed *Jesus*
 was hanged and bled upon a Cross for our Salva-
 tion. I have beheld Him presenting Himself unto
 me; and offering to make me partake of all his
 Benefits. With what Affections did I meet and
 receive his strange Love? Did not my Heart burn
 within me when He opened the Counsels of his
 Heart to me? When He shewed me how passio-
 nately He loved me? Did not I offer myself both
 Soul and Body to Him, and promise to be his
 faithful Servant! Did I not remember that I was
 his already, and renew my Vows to cleave unto
 Him in loyal Obedience? O what a transforming
 Sight was it, to behold *Jesus*, who was made a little
 lower than Angels for the suffering of Death, crown-
 ed with Glory and Honour; and promising, by pa-
 tient

tient Continuance in well-doing, to lift me up also at last unto Glory! LORD, *what is Man that Thou takest Knowledge of him! or the Son of Man that Thou makest Account of Him!* How is it possible to forget this Love, or my own Engagements? For what Pleasures shall I leave Communion with God and my gracious Master Christ Jesus? You offer too little, all ye Temptations upon Earth, that would draw my Affections from so great an Happiness. There can be nothing comparable to being beloved of the LORD of Heaven and Earth. *One Thing have I desired of the LORD, that will I seek after; that I may dwell in the House of the LORD all the Days of my Life, to behold the Beauty of the LORD, and to enquire in his Temple.* This is sufficient to endear an holy Life unto me, that I may be always fit to be one of his Guests, to feast with Him at his Table, to be filled with his Comforts, and live in Hope to live with Him in endless Joys. And could I but see what Things he hath prepared for those that love Him, the Height of his Glory, the Attendance of his Ministers, the Pleasures that are at his Right-Hand; *there would be no more Spirit in me.* This little that I have seen makes me say, *Happy are those thy Servants, that stand continually before Thee. Blessed are they whom Thou hast chosen, and caused to approach unto Thee; that they may dwell in thy heavenly Courts; they will still be praising Thee.* I will never forgo the Beginnings of this Bliss. *For a Day in thy Courts is better than a Thousand.* I had rather be a Door-Keeper in the House of my GOD, than to dwell in the Tents of Wickedness. *For the LORD is a Sun and a Shield: The LORD will give Grace and Glory: No good Thing will He withhold from them that walk uprightly.* O LORD of Hosts, *blessed is the Man that trusteth in Thee.*

AND

AND here it will be fit to remember, how every deliberate Sin, after such fresh Experiences of God's Goodness, new Obligations from Him, and new Resolutions and Vows to Him, will be of a more crimson Die. And therefore you must be sober, and watch unto Prayer. And remember withal, on the other Side, that every good Action will be the more acceptable, when it proceeds out of Love to our Master *Jesus*, who hath loved us so much. And therefore always endeavour to quicken the one by reflecting on the other. More particularly you may resolve to meditate all the Week following upon the great Meekness of the LORD JESUS; who was *dumb as a Sheep before the Shearers, and as a Lamb that is brought to the Slaughter. He was oppressed, and He was afflicted, yet He opened not his Mouth. When He was reviled He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.* And so labour to tread in his Steps, and to imitate Him in this lovely Grace. *To speak evil of no Man, to be no Brawler, but gentle, shewing all Meekness unto all Men.*



The Thanksgiving and Prayer following.

‘ PRAISED be GOD. Let all Creatures in Heaven and Earth praise the Name of the LORD.
‘ For his Name is excellent; his Glory is above Earth and Heaven. Glory be to Thee, O GOD most High, the Creator of all, the Father of Mercies; who openest thy Hand, and fillest every living Thing with Good. Blessed be thy Name,
‘ O Son of the Father, to whom I bow myself, as
‘ the

' the Image of GOD, the Brightness of his Glory,
 ' the Redeemer of our Souls, the Mediator of our
 ' Peace, and our Intercessor at the Right-Hand of
 ' of the Majesty on High. O thou holy Spirit of
 ' Grace, the Almighty Power of GOD, inspire my
 ' Heart, that I may know, that I may love, delight
 ' in, obey and praise the LORD our GOD from
 ' henceforth and for ever.

' THANKS be to the eternal Goodness for the
 ' everlasting Gospel; for the constant Services of
 ' thy Ministers; for the happy Communion of
 ' Saints; for all the Comforts of Food and Health,
 ' for Peace, and Friends: Above all for the Death,
 ' Resurrection, Ascension, and Exaltation of our
 ' LORD JESUS, for all the Fruits of them; and
 ' for the Earnests and Pledges I have received of
 ' Forgiveness of Sins and immortal Life. One
 ' Day is too short to recount thy Mercies. While
 ' I live I shall never be able to find out, how much
 ' Thou hast already loved me, how many Bless-
 ' ings Thou hast loaded me with, since I came
 ' into this World. And yet in the careful Im-
 ' provement of these, Thou intendest to bring me
 ' to higher Felicity. O that the Remembrance of
 ' what I have seen and felt of thy Love, may al-
 ' ways cleave unto my Mind; and that I may
 ' every Day see and be made sensible of more:
 ' That the powerful Operation of it in my Heart,
 ' may defend me against all the Allurements of the
 ' World and the Flesh; and nothing may be able to
 ' entice me from my Duty, nor be too hard to do for
 ' thy mighty Love. Incline my Heart, O LORD,
 ' continually towards Thee; that I may delight to
 ' be with Thee, and study in all Things to con-
 ' form myself to thy blessed Nature and Will:
 ' That having Thee always before mine Eyes; thy
 ' Holiness and Righteousness may move me to
 ' purify

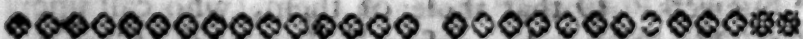
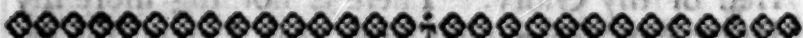
‘purify my Heart thoroughly from all worldly and
‘fleshly Lusts; thy Greatness may breed in me
‘much Reverence, Fear, and Humility, and thy
‘tender Mercies incline me to Pitifulness, Bowels
‘of Mercies, and Readiness to do all Good. Give
‘me such a Sense of thy Truth and Faithfulness,
‘that I may entirely trust Thee, and rely upon
‘thy Promises: Of thine unerring Wisdom, that
‘I may resign my Understanding to Thee, and be
‘perfectly contented with whatsoever Thou ap-
‘pointest. Dispose my Soul so, that a serious Sense
‘of thine Omniscience may, on all Occasions,
‘over-awe every Thought of my Mind, and Mo-
‘tion of my Will, into Order and Obedience;
‘and thy patient Goodness suppress all angry Af-
‘fections in me, and make me gentle, long-suf-
‘fering, and forbearing others in Love. Represent
‘thine infinite Fulness, O LORD, continually
‘unto me; that it may engage me in eternal
‘Thoughts of Thee; and make me rejoice in the
‘Happiness of being one of thy Children, and an
‘Heir of thy Glory. There is nothing more my
‘Heart can desire; but only that I may still re-
‘ceive more Pledges of thy Fatherly Love; and
‘have Grace to keep my Soul so pure and unde-
‘filed, that our LORD may delight to manifest
‘Himself to me, and make his Abode with me.

‘REIGN in me, O blessed LORD, and in all
‘the World subdue all the Enemies of thy Cross.
‘Advance it above all the Crowns of the Kings of
‘the Earth, that they may become thy obedient
‘Subjects. O that those of them, who call upon
‘thy Name, may be nursing Fathers to thy Church;
‘and promote Christian Piety by their high Autho-
‘rity and great Examples. Illuminate all the Bi-
‘shops and Pastors of thy Flock, that they may
‘feed thy People with Wisdom and Understanding,
‘and

‘ and lead them in the Ways of Righteousness;
 ‘ Bless all my Friends; pardon and change all my
 ‘ Enemies. Comfort and relieve all Sorts of mise-
 ‘ rable People. And grant us seasonable Weather,
 ‘ that the Earth may bring forth her Increase.

‘ ACCEPT of my hearty Thanks which I tender
 ‘ Thee again for all thy Mercies both to my Soul
 ‘ and Body. Accept of this Oblation of my whole
 ‘ Self, which I consecrate unto Thee; desiring
 ‘ to render all Praise, Thanksgiving, Love, and
 ‘ hearty Service to thee eternally.

‘ NOW the GOD of all Grace, who hath called us
 ‘ unto his eternal Glory by Christ Jesus, make us all
 ‘ perfect, stablish, strengthen, settle us. To Him
 ‘ be Glory and Dominion for ever and ever.’ Amen.



‘ and promote Christian Piety by their high Amba-
 ‘ sassy and great Examples. Illuminate all the Bi-
 ‘ shop and Pastors of thy Flock, that they may
 ‘ lead thy People with Wisdom and Understanding,

T H E



THE FOURTH

MEDITATION

Before the SACRAMENT.

AMONG the innumerable People that are upon the Face of the Earth, how few are there that know the Love of God in *Christ Jesus*! And among those few that know it, alas, how small a Number are there that celebrate it constantly with those Praises and Acknowledgments, which it eternally deserves! O what a Grace is this, which I am a Partaker of, that I should be made a *Fellow-Citizen with the Saints, and of the Household of God*! That I should know what is the *Riches of the Glory of this Mystery*; which is *Christ in us the Hope of Glory*! I am infinitely indebted to the Divine Goodness, which inclines my Heart also to go and commemorate this Love in the Assembly of his Saints. O come, my Soul, Let us worship and bow down: Let us go and kneel before the LORD. Let us exalt the LORD our GOD, and make the Voice of his Praise to be heard. Let us go with

with humble Confidence, to admire and proclaim once more, the infinite Love of GOD our Saviour. Let us openly declare that we are his Friends and Followers; and bid Defiance to all his Enemies. Yea, let us bind our Heart to his Altar with the Cords of Love; and make an Oblation of all we have unto Him. It is but just and reasonable, since we have received so much from Him. It is but right, meet, and our bounden Duty to praise Him continually; to glorify and serve Him with the Body and Soul which He hath redeemed. Let us go and thank Him that He would come down from Heaven to us; that He will accept us for his Servants, and set any Esteem upon our poor Obedience; and that He will still from Heaven visit us, and not leave us comfortless. So may we rejoyce in his Salvation, and represent with glad Hearts his Sacrifice to GOD for our Expiation; and fix our Eyes upon that Glory where He is enthroned, hoping we shall one Day sit down with Him in the Kingdom of the Father.

SEARCH and try, examine and prove thyself. Hast thou not a Mind to know and do the whole Will of GOD, with all thy Heart, and with all thy Strength? Dost thou not long to be poor in Spirit, meek, merciful, pure in Heart, a Peacemaker, a patient Sufferer for Righteousness-sake? And art thou not desirous to make an Increase of all these by going to his holy Table? *There be many that say, Who will shew us any Good?* But let thy Voice be, LORD, lift Thou up the Light of thy Countenance upon me. Open Thou mine Eyes, that I may behold wondrous Things out of thy Gospel. Make me able to comprehend with all Saints what is the Breadth, and Length, and Depth, and Height; and to know the Love of Christ, which passeth Knowledge.



*The Prayer some Time before the Com-
munion.*

‘O LORD, who fillest all Things, and delightest
‘to pour out thy Blessings upon all thy Works,
‘especially into those who empty themselves of all
‘their own Desires, that they may be filled with
‘thy holy Truth: Behold a poor Soul, that opens
‘itself to thy bounteous Goodness; though with
‘much Shame and Confusion of Face, when I re-
‘member how much of thy Grace I have refused,
‘or in vain received. Thou hast sent me, I ac-
‘knowledge, unasked, innumerable Benefits. Of-
‘ten have I felt Holy Thoughts springing up in my
‘Mind, and pious Affections carrying my Heart a-
‘way from all these earthly Vanities. Many godly
‘Purposes hast Thou wrought in me; and made
‘me taste how happy a Thing it is to be beloved
‘of Thee. *O God, Thou hast taught me from my*
‘*Youth*, and early instructed me in the Knowledge
‘of thy Truth. Thou hast prevented all my De-
‘sires, and secretly disposed me to chuse thy Ways.
‘*Hitherto I have declared thy wondrous Works*; and
‘every Day brings along with it new Testimonies
‘of thy fatherly Care and Providence. But all
‘this only reproaches me, for my shameful Neg-
‘ligence, Ingratitude, and Unfruitfulness in the
‘Knowledge of the LORD *Jesus*, and makes me
‘despair of receiving any more of thy Grace, un-
‘less Thou wilt magnify the Riches of it, in thy
‘patient and long-suffering Love towards me. Thou
‘hast required us to put on Bowels of Mercy,
‘Kindness, Condescension; forbearing and forgiv-

'ing one another, if any Man have a Quarrel a-
 'gainst any: And hast taught us such Charity as is
 'kind and suffereth long, and beareth all Things.
 'And therefore I am encouraged to flie unto Thee,
 'and to hope in Thee, who hast made thyself the
 'Pattern of Tendernefs and Compassion to us in
 'Christ Jesus. There is something of Thyself
 'likewise still remaining in me. I feel my Heart
 'inclining towards Thee, desiring to have a more
 'lively Knowledge of Thee, and to be made
 'thoroughly good and perfectly like Thee: Which
 'emboldens me the more to wait upon Thee, for
 'new Communications of thy holy Spirit

'O thou who givest Food to all Flesh, who sa-
 'tisfiest the Cravings of every living Thing, deny
 'not the Desires of an immortal Soul which hun-
 'gers and thirsts to be filled with the Fruits of the
 'Spirit, *in all Goodness and Righteousness, and Truth.*
 'It is not thy Pardon only which I crave, through
 'thy Mercy in *Christ*; but a Power from above
 'continually to assist the holy Resolutions Thou
 'hast wrought in me; to *deny all Ungodliness and*
 '*worldly Lusts; and to live soberly, righteously and*
 '*godly in this present world. With my whole Heart*
 '*do I seek thee; O let me not wander from thy Com-*
 '*mandments. But stablish thy Word unto thy Servant*
 '*who is devoted to thy Fear. Hold up my Goings in*
 '*thy Paths, that my Footsteps slip not.*

'AND give me Leave, good LORD, to approach
 'to thy Table, and there to dedicate myself again
 'unto Thee, and receive fresh Tokens of thy Fa-
 'vour towards me. I am not worthy, I confess,
 'to be seen in thy Presence: But since Thou hast
 'wrought in me a Will to please Thee in all Things,
 'I desire that I may humbly appear and profess it
 'before Thee, and wait upon Thee for a Power to
 'do

do according to the Purposes of my Heart. O Thou who searchest the Hearts, and knowest what is in Man, open my eyes, that I may see if there be any evil Way in me, any Pride, any Covetousness, any Impurity, any Hatred or Uncharitableness. For I renounce them all; and unfeignedly resolve to do justly, and to walk humbly with my God. Let these Words of my Mouth, and Meditations of my Heart be acceptable in thy Sight, O Lord my strength and my Redeemer. And when I come to thy holy Table, may I feel that thou hast accepted them, by inspiring me with stronger Purposes of Obedience, and lifting me up to an higher Degree of Love to Thee and my blessed Saviour. Raise me, O LORD, so high, that I may be out of the Reach of the Temptations of the World and the Devil; or at least they may never be able to draw me down to follow any sinful Desires. O Lord hear; O Lord forgive; O Lord, hearken and do, according to thy infinite Mercies declared in Christ Jesus.



A Meditation afterward at Home.

THE next Time thou visitest thy Soul, ask it if it observed well that glorious Person who feasted thee at his Table, and marked the gracious Words which He spake unto thee, by the Representation of his broken Body, and Blood. Alas! wilt thou say, I should not have been here, if I had had a clear View of his Glories. He would have carried me to Heaven with Him, if my Heart had been possessed with the Fulness of his Love. My Eyes are too weak to behold his Perfections; my Thoughts

too narrow to comprehend the unsearchable Riches of his Grace.

BUT hast thou not seen something of Him? Did not many of his Graces shine in thine Eyes? Did he not even force upon thee some Sense of his wondrous Goodness? And hath He not put Himself, by sensible Tokens, into thy very Hands; nay, entered into thine Heart, and told Thee, that He hath desired it for his Habitation? Where is He then? What hast thou done with Him? Are the Thoughts of Him vanished already! Art thou content to let Him go, and see Him no more till the same Solemnity come about again?

How wilt thou be able then to appear before Him, at that Time? With what Face wilt Thou look upon Him, whom thou slightest so much? Will it not confound thee to think that thou art but a Stranger to Him, though thou hast been so often with Him, and that He can find nothing of Himself in thee, no, not after so many Professions of Love and Friendship to Him? O let Him see that He hath not bestowed Himself on one that knows not how to value so divine a Guest. Preserve an everlasting Memory of his dying Love. Never fail to thank Him for it every Day, with the greatest Passion thou art able. Look on Him seriously, and study to be like Him. Never take off thine Eyes from his Beauties, 'till all his lovely Qualities be imprinted on thy Heart. Imitate his Humility and great Condescension to us of low Estate. Learn of Him to be *meek and lowly in Heart*. *Walk in Love as Christ also hath loved us, and given Himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.* Purify thyself even as he is pure. Let thy Conversation be without Covetousness; and be content with such Things as thou hast.

Trust

Trust in the LORD, and do Good: make Him thy Hope and thy Portion: That as long as thou livest, *Christ Jesus* may be seen among Men. O what a goodly Sight would it be, to behold our LORD still walking up and down in the World! To see the loving, the peaceable, the meek, the merciful, the Holy *Jesus* again upon the Earth! Do thou resolve to be that blessed Man, in whom He shall appear. Let not his Image and Likeness be lost, whilst thou art in being; and Labour to leave it upon others when thou art dead and gone.

PARTICULARLY thou mayest resolve all this Week to meditate often on the PATIENCE of our LORD, under all the rude Affronts and cruel Pains He endured from his Enemies, and the great Dulness, Untowardness, and Slowness to believe which He found in his Disciples. That so *Patience* may have its perfect Work in thee, to the End thou mayest be perfect and entire, wanting nothing. Resolve not to be discouraged in thy Christian Course, whatsoever it be that thou art to do or suffer. Warn them that are unruly; comfort the feeble-minded, support the weak; be patient towards all Men.



The Thanksgiving and Prayer.

ALL thy Works praise Thee, O LORD, they proclaim thy Greatness, thy Wisdom, thy Power and Goodness, throughout all the World. There is no Place in Heaven or Earth where their Voice is not heard. But the Mouths of rational Creatures ought most to be filled with thy

thy Praises, whom Thou hast made to understand the Wisdom and Majesty of all thy Works. We ourselves, O LORD, are fearfully and wonderfully made. And after we had despised this Honour which Thou didst us, chusing to become like the Beasts that perish, Thou wast pleased to do us a greater, and to demonstrate an infinite Wisdom, Power and Love in our Recovery by *Christ Jesus*. I bless Thee, O God, for that abundant Grace; and for that Portion which Thou hast given me in it.

THERE is no End, O LORD, of thy Loving-Kindness. For Thou continuest to give us new Assurances of thy Good-will, and hast now entertained me at thine own Table with his most precious Body and Blood. It is too little, O GOD of all Grace, to give Thee myself, if I had any more to give. All that I can do, is again and again to give myself to Thee. And as I have at thine Altar offered my whole Soul and Body to be employed according to thy holy Will, so I continue here to renew my Devotion to Thee; and to oblige myself by repeated Vows to be thy Servant. I hope I shall never suffer thy Love to slip out of my Mind, nor forget the Promises wherein I stand engaged to Thee. Yea, that Thou in thine abundant Goodness wilt always accompany me by thy holy Spirit, to preserve alive his Memory in my Heart, that I may ever be a Follower of Him in Poverty of Spirit, in Meekness, in Mercifulness, in Purity of Heart, in Peaceableness and studying to be quiet. *And the LORD direct my Heart to the Love of GOD, and the patient waiting for Christ*: That I may endure all the Troubles of this Life with a composed constant Spirit,

rit, and never repine at any Thing that befalls
me : That I may chearfully suffer for Righteous-
ness Sake, and taking up my Cross, run with
*Patience the Race that is set before me; looking un-
to Jesus, the Author and Finisher of our Faith;
who for the Joy that was set before Him, endured
the Cross, despising the Shame, and is set down at
the Right-Hand of the Throne of Glory.*





THE FIFTH

MEDITATION

Before the SACRAMENT.

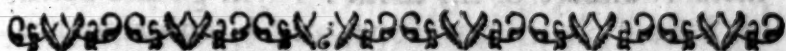
CAST your Eyes on the beautifull Face of the Earth, and see how all Things smile upon you. How GOD hath crowned the Year with his Goodness, and cloathed the Pastures with Flocks, the Gardens with Flowers and Fruits, and the Vallies with Corn. How the little Hills as the Psalmist speaks, are girded with Gladness; and every Creature shouts for Joy and sings. And then think with thyself, how oncomely it is that thou shouldst be the only dull and silent Thing whom the LORD hath adorned with greater Riches and Honour, and set over all the Works of his Hands. Think what nobler Beauties He hath made thee to behold, and set before thy Mind, even Himself in all his Glory, which shines upon thee in the Face of *Jesus Christ*. Think how He calls thee to a Paradise of Delight, how he hath invited thee to his Table; where he represents unto thee the Son of his Love, the expresse Image of his person, and all the happy Fruits of his Manifestation in our Flesh. Bid thy Soul therefore awake, and meditate on his

De-

Descent from Heaven for our Sake, with the Acclamations of all the Heavenly Host; on all his miraculous Works of Love, his holy and useful Life; his bitter Passion; his bloody and shameful Death; his glorious Resurrection and Ascension; his Power at the Right hand of GOD; and all the Benefits He hath by these means obtained for us. Stir up all that is within thee, to bless his holy Name. That while all Things round about thee are fresh, and full of Life, thou mayest not remain the only dead and heartless Creature; but spring up together with the rest, in all the Acts of spiritual Life. Say to thyself, what a new World do I see; GOD dwelling here among Men. *God in Christ reconciling the World to Himself, not imputing their Trespases unto them: Friendship made between Heaven and Earth: Death swallowed up in Victory: The Gate of Heaven opened to all Believers: Jesus our Forerunner, there already enthroned, waiting for all his faithful Followers, and filling them now with good Hope, Peace, and Joy in the Holy Ghost.*

O what a glorious Sight is this; which the Angels themselves admired! What a *new Heaven and new Earth* should this have made, *wherein dwelleth Righteousness*? What ails us, that we do not all become new Creatures? And *beholding as in a Glass the Glory of our LORD, are not changed into the same Image, from Glory to Glory; even as by the Spirit of the LORD*? I am ashamed of my Barrenness in the Knowledge of *Christ Jesus*. It is high Time to be more fruitful in all Good Works. For he hath said *every Branch in me that beareth not Fruit, my Father taketh away; and every Branch that beareth Fruit, He purgeth it, that it may bring forth more Fruit. And herein is my Father glorified, that ye bear much Fruit; so shall ye be my Disciples.* I will go therefore to Him who is the Root and
Foun-

Fountain of Life; that I may derive new Spirit, Vigor and Strength from Him. I will go and declare that I have placed my Hope, my Comfort and Satisfaction in his Love; and value his Favour and Blessing more than all the World. I will shew, Him how I long to be changed more and more into his divine Image; and am resolved *to abide in Him, and that his Word shall abide in me.* I will give Him all the Assurance of it I am able; by renewing my Covenant with Him, and making a cheerful Oblation of all that I am, and have, and can do, unto his Service. Then sure he will communicate more of Himself unto me. I shall see his divine Power and Virtue quickning me; *and because He lives, I shall live also.* The Sun, when he returns to visit us with his Warmth, doth not more revive all Things, and renew the Face of the Earth, then I shall find him enlivening and renewing me; that I may have my Fruit unto Holiness and the End everlasting Life. For He Himself hath said; *If ye abide in Me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you.* Be it unto me, O LORD, according to thy Word. I ask nothing, but that I may still have the Grace to continue in thy Love, by keeping thy Commandments. That I may grow and increase in Wisdom and Holiness, and be filled with all the Fruits of the Spirit. With *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*; and that they may abound in me more and more, to thy Praise and Glory. *Amen.*

*The Prayer some Time before.*

O Most blessed God, who art lovely in thyself
and in all thy Works, and full of Love to
us whom Thou hast made to understand thy glo-
rious Perfections. Thousands of Angels and
Saints Thou hast, whose Hearts burn continually
with Love to Thee; and Thou hast had many
faithful Servants that have died for the Love of
Thee. I am one of those Fools and senseless
Wretches, that have loved every Thing better
than Thee my Creator, and merciful Saviour. I
am too unlike the ancient Disciples of the LORD
JESUS, being prone to content myself with read-
ing or hearing thy Word, with speaking of Thee,
or praying to Thee, and all, many Times, with-
out any Love, or but little Affection to Thee. I
have beheld the Son of Righteousness shining up-
on me, and received the dearest Pledges of thy
thy Loving-kindness, without that Warmth which
it might have excited. The liveliest Truths have
not penetrated so deep as they should into my
Heart. But though Thou hast been pleased to
entreat so earnestly, and promise so liberally, as
if Thou shouldest be indebted to me for my Love,
it hath many Times but little stirred in this dull
Soul towards Thee. Thou hast loved us so much
as to purchase our Love at any Rate; having re-
deemed us with thy Son's Blood, which is the
greatest Price, and called us to thy Kingdom and
Glory, which is the greatest Reward: But, alas!
how

‘ how unconcerned have I been, too often, in all
 ‘ these Wonders of thy Love? ’

‘ I AM ashamed of myself. I blush to think that
 ‘ I should love Thee to no higher a Degree. Still
 ‘ make me more ashamed, that after all thy Care
 ‘ and Pains Thou shouldst see so little of thyself in
 ‘ me; and assist me by the Power of almighty
 ‘ Grace to fix mine Eyes more stedfastly on Thee,
 ‘ ’till I love Thee so much as to be changed into
 ‘ thy Likeness. Now that I am going to com-
 ‘ morate thy Love in *Christ Jesus*, let not my In-
 ‘ gratitude provoke Thee to absent thyself from me,
 ‘ but according to the gracious Covenant Thou hast
 ‘ made with us in his Blood, be merciful to my
 ‘ Sins, and remember mine Iniquities no more.
 ‘ Make me know and feel that Thou dost pardon
 ‘ me; excite holy Resolutions in me to purify my
 ‘ Heart more perfectly, and dispose me entirely to
 ‘ love thy holy Nature and Will, and conform
 ‘ myself unto it in all Things. O that all carnal
 ‘ Affections may die in me, and all Things be-
 ‘ longing to the Spirit may live and grow in me;
 ‘ that I may have Power and Strength to have Vic-
 ‘ tory, and to triumph against the Devil, the World
 ‘ and the Flesh; that I may utterly hate every thing
 ‘ that is evil, and cleave most affectionately to that
 ‘ which is good; Yea, that I may hate even Father
 ‘ and Mother, and the dearest Thing in this World,
 ‘ rather than sin against Thee: That no Relation,
 ‘ no Pleasure, no Profit, may ever turn my Heart
 ‘ from Thee, but rather draw me to Thee, and
 ‘ make me more in Love with Thee. All thy
 ‘ Creatures may justly complain of me, if I should
 ‘ not love Thee above them all: But how shall I
 ‘ answer it to our LORD JESUS, if his Love should
 ‘ not constrain me? O that the Spirit of thy an-
 ‘ cient Saints may hereafter possess my Heart, that
 ‘ I may

‘I may cry out after GOD, even the living GOD :
 ‘That I may watch for Thee more than they that
 ‘watch for the Morning; and my Soul may follow after
 ‘Thee, and even break for the Longing it hath to Thee
 ‘at all Times; that I may be a diligent Follower of
 ‘their Doctrine, Manner of Life, Purpose, Faith,
 ‘Long-suffering, and Patience; that I may delight-
 ‘myself in thy Commandment which I have loved;
 ‘and the Light of thy Countenance may be better
 ‘to me than Life itself. *Amen.*’

The Meditation afterward at home.

O LOVE! *What hast Thou done!* said an Holy Man, when he thought of the Mercies of GOD in *Christ Jesus*. Thou broughtest the Son of GOD down from Heaven, and madest Him appear in the Likeness of Man. Thou broughtest Him to his Cross, and madest Him an Offering of a sweet-smelling Savour unto GOD. O Love, what wouldst Thou not do (mayest thou say to thyself) if Thou didst but possess our Hearts? That which made Him like us, and brought Him down hither, would make us like to GOD, and carry us up to Heaven. If I did but love GOD, what could He demand of me which I should not immediately do? How naturally should I study to please Him? How easy and delightful would it be to comply with his Will? And what a Favour should I count it that I might know his Will? None of his Commandments would be grievous to me; but all his Ways Pleasantness, and all his Paths Peace. Very strange if I should not love Him who hath loved me so much, and is still demonstrating his Kindness to me?—I must
 VOL. XXXII. Y forget

forget my Belief if I should not love Him; and that I may, He calls me often to the Remembrance of Him. There He represents to me that which I continually profess to believe; That He is the Father Almighty, of whom the whole Family of Heaven and Earth is named; that *Jesus* is His only Son our LORD; That He was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified and put to Death, rose again, ascended to God's Right-hand, and will come at last to judge the Quick and the Dead. This is my Faith. May I never make Confession of it without feeling it excited to work by Love. May it always call to Mind the Vows I have made to live by this Faith of the Son of God. May it purify my Heart, that when He shall appear to judge the World, my Faith may be found to Praise, and Honour, and Glory. *Amen.*

THOU mayest resolve particularly to meditate often all this Week upon *Christ's* Love, in instituting and ordaining, just before he died, these holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort. O what a Kindness was this, mayest thou think with thyself! What a Wonder of Love, is here fairly represented to us, and set before our Eyes! What a Pleasure is it to see ourselves thus beloved of the Sovereign of the World! To behold ourselves in the Arms of the Almighty, the only wise and all-sufficient Good! Who will never fail to take Care of us, provide for us, direct, support, assist, comfort and protect us, yea, and eternally bless us. This is Love indeed, that we have such Pledges given us of his everlasting Kindness; that we shall see Him in the other World, where we shall know Him, and love Him as much as we can desire.

*The Prayer and Thanksgiving,*

O Most holy and ever blessed God, thy Name alone is excellent, thy Glory is above the Earth and Heaven. All the heavenly Powers continually proclaim thy Greatness, and raise themselves, not Thee, by admiring, loving, and praising thy eternal Majesty. I most humbly adore thy unsearchable Wisdom, thy uncontrollable Power, thy boundless Goodness, and thy unspotted Holiness and Truth. Thy Wisdom is the surest Guide, thy Power is our Strength, thy Providence is our all-sufficient Treasure, thy Holiness and Truth is our Security, thy Goodness is our Hope and Comfort, thy unerring Will is our Satisfaction, in all Events that befall us. I cannot wish, when I seriously recollect myself, to live in a World without Thee. It would be better not to be at all, than to be forsaken of Thee, and left to the Conduct of my own childish Thoughts and Desires, and to the Protection of my own Weakness. How much do I owe Thee, even for this Knowledge of Thee? And I have had daily Experience of thy Loving-kindness ever since I had a Being. A great Number of thy Creatures serve me, and minister unto my Content and Comfort, by thy Command. And thy own Son is become a Servant to me, and submitted Himself to the vilest State for my Happiness. I deserve not to live, if I should not love Thee entirely; for Thou art every Day adding new Fuel to my Love, and taking Care that it may never go out. What Tokens of thy Love hath this Day

'brought along with it to my Soul? Thou hast
 'given me Leave to wait upon Thee, and feast
 'with Thee at thy own Table; to see the Love that
 'the LORD JESUS bare and still continues to me,
 'that I may be still more induced to love Thee,
 'and strongly engaged to continue in thy Love by
 'cordial Obedience. But, alas! our Eyes are
 'weak, our Thoughts are short and transient, we
 'are soon weary of beholding and thinking even of
 'thy Love: Direct my Thoughts therefore by thy
 'mighty Power more strongly towards Thee. Fasten
 'in my Mind a more lively Remembrance of Thee,
 'that I may delight to reflect upon thy wondrous
 'Love. *Turn mine Eyes from beholding Vanity, and
 'quicken Thou me in thy Way.*



THE



THE SIXTH MEDITATION

Before the SACRAMENT.

IS it possible that the great God should be manifested in the Flesh? and that He should purchase those who were his Creatures, sinful Creatures, with his own Blood? Surely we do not believe this. How joyful, how thankful should we be; how holily, how purely should we live; if we thought ourselves so nearly related to Him? What Faith, what Hope should we place in Him? How confidently should we trust ourselves, and all we have, with Him? How willingly should we resign ourselves to His Pleasure? And how contentedly should we want what He pleases not to give? If He had taken hold of the Nature of Angels, and laid down that Life, that precious Life which was spent for us, for their Redemption, how much would those heavenly Creatures have loved Him? And yet, now that He is desirous of our little Love, He cannot have it. O how easily do we

forget the greatest Benefits? How apt are we to pay Him only with liberal Promises? If He had not made us this new Invitation to his Table, it is possible we might have forgotten we have any Obligations to Him. Thanks be to his Goodness for this new Opportunity to acknowledge his Love, and to profess my own. I hope in Time I shall love Him to the Height of my Desires, and by these frequent Remembrances of Him, become perfectly like Him.

THOUGH unworthy therefore of this new Favour, who have been so unmindful of the old, I will go into his House, and present myself at his Altar; if it be but to declare that I belong to Him, and am not willing to lose his Blessing. I will shew Him at least that I have a Mind to become a better Christian. But how is it possible that I should see the Representation of his mighty Love, that I should behold his Pains and Agonies for my Sake, and do no more than tell Him that I intend to obey Him? I cannot chuse but vow myself entirely to Him. I must bind myself in the most sacred Covenant to keep his Commands. I can do no less than assure Him again, that I will chuse Death rather than displease Him. Nay, I will resolve never to cease to renew these Vows, and multiply my Engagements; and at last, sure I shall become steadfast in his Covenant, and delight myself greatly in his Commandments. *My Soul shall keep thy Testimonies, and love them exceedingly. My Hands also will I lift up unto thy Commandments which I have loved, and I will meditate in thy Statutes: So shall I keep thy Law continually, for ever and ever.*



The Prayer before the Communion.

‘ **O** Most High and Holy One, who canst not
‘ be comprehended by our shallow Thoughts.
‘ Though inconceivably beneath Thine infinite
‘ Majesty, and also a miserable Sinner, I make
‘ bold, in the Name of the LORD *Jesus*, who is
‘ my Hope, with humble Reverence to prostrate
‘ myself before Thee : Acknowledging that Thou
‘ art my Maker, my LORD and Sovereign ; and
‘ that I being the Work of thy Hands, must needs
‘ be thy Servant and Subject. Yea, Thou hast
‘ given me Leave to call thee Father, and ownest
‘ me for thy Child. With what Sorrow, doth it
‘ become me to lie in thy Presence ? For I have not
‘ always honoured and served Thee as my Crea-
‘ tor, nor loved Thee as my gracious Father, nor
‘ obeyed Thee in all Things, as my Sovereign
‘ LORD and Master. I have too oft rebelled against
‘ thine Almighty Power, and spurned against the
‘ Bowels of thy Love, and broken thy most
‘ holy Laws, and violated that Faith which I pro-
‘ fessed in my Baptism, and have many Times
‘ since plighted unto Thee. Thine Almighty
‘ Mercy accuses me. The Passion and Torment,
‘ the Death and Resurrection, the Threatnings,
‘ and Promises, all the Love of my Saviour con-
‘ demns me ; and so do the mighty Works, and
‘ the gracious Inspiration of the Holy Ghost ; and
‘ yet I have nothing to trust to, but that Almighty
‘ Mercy ; the Passion and Love of our LORD ;
‘ the Power and Grace of the Holy Ghost. O
‘ the

' the Long-suffering and Patience of my God !
 ' O the Infiniteness of thy Mercy ! and the Pre-
 ' ciousness of that Blood, that can wash away so
 ' many Transgressions ! I thank Thee, O God,
 ' who *hath set forth* Christ Jesus to be a Propitiation
 ' *through Faith in his Blood.* By his Cross and Pas-
 ' sion, Good LORD, I hope to be delivered ; and I
 ' wait on thy Mercy for the Power of His holy
 ' Spirit, to *wash me thoroughly from mine Iniquity,*
 ' *and cleanse me from my Sin.* Assist me thereby,
 ' I most humbly beseech Thee, to purify *myself*
 ' *from all Filthiness both of Flesh and Spirit :* To
 ' purge my Mind, my Affections, from whatso-
 ' ever is offensive to thy pure Eyes, who canst not
 ' approve of Iniquity. For I would have *no Un-*
 ' *cleanness, no inordinate Affections, no evil Concupis-*
 ' *cence and Covetousness, no Anger, Wrath, Malice,*
 ' *or Evil-speaking* to be found any more within me.
 ' And now that I am about to remember the Death
 ' of *Jesus,* help me to mortify all these more per-
 ' fectly, and to hate them worse than Death.
 ' Take an absolute Possession of me ; rule in me
 ' by thy Laws ; guide me by thy Counsels ; fill
 ' me with thy Love ; satisfy me with the Comfort
 ' of thy Promises and Joys ; that I may delight to
 ' be thy faithful and obedient Servant. O that I
 ' may feel, at thy Table, the liveliest Apprehen-
 ' sions, of what Thou hast done for my Soul.
 ' Hold my Thoughts close unto Thee ; inspire
 ' me with devout Meditations ; strengthen and in-
 ' crease in me all good Resolutions ; and enable
 ' me to bring them to good Effect. I know Thou
 ' never failest those that heartily seek Thee. Our
 ' Saviour hath bid us ask and we shall receive,
 ' seek and we shall find, knock and it shall be
 ' opened unto us. Fulfil then, O gracious LORD,
 ' all my Petitions : Give unto thy Servant what
 ' he

he humbly asks, let him that seeks find, open
the Gate to him that knocks; that I may be
made Partaker of *Christ's* most blessed Body and
Blood: And feeling the Comforts of holy Fel-
lowship and Friendship with Him, and studying
to maintain it by a pure and blameless Life; I
may now and ever triumph in thy Salvation, and
sing thy Praises in thy Church on Earth, and
among thy Saints and Angels in Heaven; giving
Honour, Blessing, Power, and Dominion unto
Thee, O Father Almighty, and unto thy Son
Christ Jesus to all Eternity. *Amen.*



The Meditation at Home.

DO ST thou mind, O my Soul, what thou
sayest, when every Day thou callest God,
Father: Thy Father which is in Heaven? How
happy art Thou, if Thou art beloved of God?
So beloved, that the LORD of Heaven and Earth
is thy Father? What is there that Thou canst de-
fire beyond this? How well satisfied should'st
thou be in the poorest Condition? How well as-
sured that all shall be well with thee, if thou art
sure of this one Thing, that he is thy Father?
Where hast thou been now? What hast thou
been doing? Hast thou not been with *Jesus*? He
He hath shewn thee the Love which God bears to
thee. He hath bidden thee, by those Tokens,
rest assured that He will never cease to love thee.
For He hath given Himself to thee; and thou
hast given thyself to Him. The Covenant of
eter-

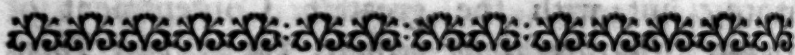
ernal Love hath been renewed between us; Thou hast made Oath again of Fidelity to Him; and He hath sworn in his Holiness that He will not take his loving Kindness from thee, nor suffer his Faithfulness to fail. O how rich is he, that possesses God; and is Heir of his immortal Glory? How void should we be of all other Cares, but only this; to preserve the Love of our Heavenly Father? What should Covetousness do in that Heart, which enjoys such a Treasure? What should Ambition, what should Vain-glory do in him, that can boast of having God for his Father? Need he fear that he shall want, who is so well provided? Should he murmur or repine, who hath such Fulness? Is there any Cause of Anger, if our Father be not angry? Watch, O my Soul, and walk circumspectly, that thou lose not such abundant Grace, as this which is bestowed on thee. Go forth in this new Strength which thou hast received, and perfect thy Conquests over the World, the Flesh and the Devil; and resolve that nothing shall separate thee from the Love of God in Christ Jesus our Lord.

WILL mayst thou stand to this Resolution, if thou remembrest that He is thy Father; for what is it that hath tempted thee, and drawn thy Heart at any Time from Him? Nothing but a little short Pleasure. Nothing but a vain, and many Times foolish Breath of a mortal Man; whose Breath is in his Nostrils. Nothing but that which the Moth can corrupt, or the Rust consume, or a Thief dispoil us of. Nothing but a fading Beauty, which Sicknes or Time will certainly bring to Decay. What are all these to the Pleasures of pleasing God? To the Praise which comes from unerring and eternal Wisdom? To the durable Riches,

Riches, Honour and Beauty, which our heavenly Father will give us for our Portion? Our Hopes in Him are infinitely better, than any Thing else. The Love of such a Father is of more Worth, than all the whole World. Value thyself highly then, upon this Account; and never call Him Father more, but with the greatest Contentment of Heart. *Be careful for nothing, but in every Thing by Prayer and Supplication with Thanksgiving, let thy Requests be made known unto Him.* Look often into thy Heart, and ask if He be there and say, It is enough; GOD is my Father, in this will I rejoice. *The Peace of GOD which passeth all Understanding, shall keep my Heart and Mind through Christ Jesus.*

You may all this Week meditate often upon the great Faith and Confidence which He reposed in his heavenly Father, and expressed when He died, saying, *Father into thy Hands I commend my Spirit.* He trusted Himself with Him, that He should have a blessed Resurrection. *His Flesh rested in Hope; that He would not leave his Soul in Hell, neither suffer his Holy One to see Corruption.* Though He was then scorned, abused, made the vilest of Men, and shamefully put to Death; yet he took GOD's Word for it, that He should rise, and reign, and be glorified eternally; triumphing over all his Enemies, Hell and Death itself. Do thou labour to imitate Him in this holy Faith, both for all the Things of this Life, and of that which is to come. Trust in GOD's careful Providence, and precious Promises; and commit thyself unto Him in *Well-doing.* Take Care of that only; and leave all the rest, with an assured Confidence, to Him. *Let thy Conversation be without Covetousness; be content with such Things as thou*

thou hast ; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, **The LORD is my Helper, and I will not fear what Man can do unto me.**

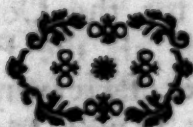


The Thanksgiving and Prayer.

I RETURN to Thee, O most great and glorious GOD, all Praise and Thanks, for Thine infinite, inconceivable Mercies. It is but just that I should acknowledge Thee with the heartiest Affection, and the greatest Chearfulness of Spirit, who hast made us, and redeemed us, and sent thy holy Spirit to sanctify us, and designed us to immortal Glory. All the Host of Heaven is continually praising Thee. The Thrones, the Dominions, the Principalities and Powers ; the Apostles, the Prophets, the Martyrs, and all the blessed, *rest not Day nor Night, saying, Holy, Holy, Holy, LORD GOD ALMIGHTY, which was, and is, and is to come.* Thou ever wast, and ever wilt be the Fullness of Wisdom, Power, Bounty, Holiness and Truth ; and therefore it is not only my Duty, but my Happiness to unite my Heart with all that glorious Company ; and to bless Thee, O Father of Mercies, who hast brought me forth out of nothing, and made me such an excellent Creature, and sent thy Son to seek and to save me when I was lost ; and purchased me to Thyself by his Blood ; and washed me in the Laver of Regeneration, adopted me

' me for thy Child, instructed me in thy holy
 ' Gospel ; guided me hitherto by thy faithful
 ' Ministers, admitted me to the Communion of
 ' Saints, and fed me with the Body and Blood of
 ' my Saviour. Blessed be that Goodness, which
 ' hath sent the Holy Spirit so often to visit me, to
 ' comfort, assist and conduct me through the Dan-
 ' gers of this World ; though I have not always
 ' given that Reverence, Attention and Obedience
 ' to its heavenly Motions, which I ought. Every
 ' Day gives me new Occasions to speak Good of
 ' thy Name : And now particularly, I am bound
 ' to render Thee my Thanks for the sweet Re-
 ' freshments of that holy Feast, of which I have
 ' been Partaker ; for the new Resolutions Thou
 ' hast wrought in my Heart ; for the fresh Pledges
 ' of thy Love ; for the Assurance Thou hast
 ' given me that Thou art my Father who wilt
 ' ever take Care of me ; for the Joys I feel in
 ' thy Fatherly Love ; for the Comforts of Bro-
 ' therly Kindness ; for all the Pleasure of thy
 ' House, the Fore-tastes of Heaven, and the Hope
 ' of everlasting Life. I will trust Thee ; and
 ' commit myself intirely to Thee. I will always
 ' hope in thy Mercy ; and depend on thy Power
 ' and Faithfulness ; and satisfy myself in thy Kind-
 ' ness and Fatherly Providence ; and glory in this,
 ' that *I know and understand that Thou art the LORD,*
 ' *which exerciseth Loving-Kindness, Judgment and*
 ' *Righteousness in the Earth ; for in these Things are*
 ' *thy Delight.* And therefore I wait on Thee, from
 ' whom cometh my Help and my Salvation, for
 ' the constant Supply of thy holy Spirit, which
 ' I believe Thou wilt give to those that ask it, to
 ' strengthen and enable me to pay Thee my Vows
 ' continually. Maintain, good LORD, such a
 ' sensible Remembrance in me, of Thee and of
 ' thy

thy Love, that my Heart may always be inclined
to thy Testimonies, and not unto Covetousness. That
I may serve and please Thee in all Purity, heavenly
Mindedness, Simplicity, Charity, Humility,
Contentedness of Spirit, Faith, Hope and
Joy in the Holy Ghost.



THE



THE SEVENTH
MEDITATION

Before the COMMUNION.

HOW can I think that I love my Saviour? They are often in my Thoughts, whom I love? My Mind is perpetually looking towards them. I delight in their Company and Conversation; and ever labour to recommend myself to their Affections, by conforming myself to their Will and Humour. How do I study to please them? And if they will tell me what will please them, O how glad am I of the Opportunity to serve them? Nay, I can cross myself and my own Inclinations, to follow theirs; I love they should be honoured and esteemed by all. I am much cast down, if I have given them any Disgust: And not a little troubled, that others have offended them or done them any wrong. O that I felt but this little Sign of Love to my Redeemer! That my Heart were wounded now that I am going to be-

hold

hold his Wounds for the just Offence I have at any Time given Him; and the Forgetfulness and Ingratitude of most of those that are called by his Name. He may well be displeased, if it be but for the Defects of my Love, and the coldness of my Affection to Him, who hath deserved to be remembered with the greatest Passion. For I have long professed Love to Him. I have received many Testimonies of his special Kindness to me, and given many Assurances of mine to Him. And yet how dim are those Marks of Love to Him which are plainly visible in me to others? Am I ever casting mine Eyes towards Him? Doth He often present Himself before my Mind, and feelingly touch my Heart? Am I never better pleased than when I am going to Him? Is the Question rather what will please Him? than whether I shall do it? He hath declared his Will in his holy Gospel; am I glad to hear of it, and read of it, and very desirous to know it in all Things? Can I forsake my own Will chearfully to follow his; and doth it grieve me much that his excellent Laws are not observed, and that all Christians do not love and honour Him?

O LORD, Thou knowest our Weakness, and how hard it is to keep our Minds and Hearts stedfastly fixt upon invisible Things. And in great Pity therefore hast ordained holy Mysteries, for a frequent Remembrance of Thee, and to represent thyself and thy Love more sensibly to us. By this Means I hope to grow to a perfect Love; ever bearing Thee in Mind, and delighting to give Thee Thanks and Praise, and conforming myself to thy blessed Will, and desiring and studying that thy Name may be hallowed and honoured by me, and all Men else throughout the World. This Hope encourages me to go to thy
Table,

Table, though unworthy. There I hope also, my LORD will meet me, and speak kindly to me; He invites us thither to increase our Faith and to nourish our Love, and to strengthen our Hope, and excite our Gratitude, and exercise all our Graces; and therefore I will not refuse his Kindness; even because I desire to love Him.

BUT first, my Soul, doth it not become us humbly to confess the foolish Wanderings of our Affections from Him; to blush for Shame that we fall so short of our own Resolutions; and to excite ourselves to greater Watchfulness and Diligence in well-doing? Ought not the very Remembrance of our former Coldness, to put a greater Heat into us; and our former Backwardness, make us more forward and zealous? Should we not vow our Hearts again to Him? and let Him know, that we shall not think we live when we do not love Him? and that we shall be willing to die that we may more love Him? But how can we hope to grow still better by these new Expressions of his Love to which He invites us, without his gracious Assistance? Let us go then to Him before-hand, and desire Him to raise those Thoughts and Affections in us, which we cannot produce in ourselves; that we may bring an Heart full of Love to Him, and carry it away full of Joy, to find it more enlarged to love and serve Him.

The Prayer some Time before.

O MOST holy and ever blessed LORD of Heaven and Earth, *who art Good and doth Good* to all Creatures, and to us above all the rest,

who are most unworthy of thy Loving-kindness: It is but a Part of my Duty to admire and praise thy great and glorious Perfections; to reverence Thee, to worship Thee, to love Thee, and with Heart and Tongue, both here and eternally, to give Thee Thanks and speak good of thy Name. But it becomes me no less to debase myself before Thee; because all that I speak in thy Praise declares my soul Ingratitude. There is nothing that I can justly call my own, and I have received exceeding much from thy Bounty, and Thou hast made me that I might enjoy Satisfaction in Thee, and taken Care to bring me acquainted with Thee; which ought now to be remembred with the greatest Humility, Thankfulness, and joyful Resignation of myself and all that I have to thy Obedience. But alas! how little do I feel Thee, though I live and move and have my Being in Thee? Though I have tasted of thine abundant Goodness every Moment, how late was it before I seriously thought of my Obligations to Thee? Now that I see Thou hast sent thy Son, the express Image of thy Person among us, how little is it that I know of Thee, and what a Stranger am I still to Thee? I have been too willing to receive but small Benefit by his appearing, and to content myself with a little Measure of that Purity, Wisdom and Goodness, which He came to impart unto us. For ever adored be thy infinite Love who art not willing to lose us, when we are so forward to lose Thee and ourselves. Blessed be the Abundance of thy Grace in *Christ Jesus*, which continues to invite even such senseless Wretches to come unto Thee; who have so little esteemed it, or know how to value the unsearchable Riches of it. Let the marvellous Greatness of thy forbearing and pardoning Mercy, excite my Heart to love Thee,

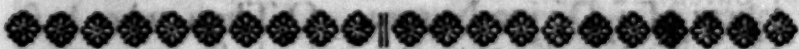
that

‘ that at last I may understand it is my Happiness
‘ to have thy Image renewed in me, in Righte-
‘ ousness and true Holiness.

‘ **THOU** hast often convinced me, praised be thy
‘ Goodness, that it is impossible for me otherwise
‘ to be happy. Thou hast wrought many strong
‘ Resolutions in my Soul, to be guided and go-
‘ verned by thine unerring Wisdom. And I have
‘ felt the Comforts, of a pure, humble, meek,
‘ merciful, peaceable and loving Disposition of
‘ Heart. Perfect, good **LORD**, what Thou hast
‘ wrought in me, that all the Inclinations of my
‘ Soul, may settle in a firm and lasting Habit of
‘ Well-doing. Our Righteousness, I know, can-
‘ not profit Thee; but Thou delightest to com-
‘ municate thyself to thy Creatures, especially to
‘ those who think it the greatest Treasure to be in-
‘ riched with thy Wisdom, and to be made Par-
‘ takers of a Divine Nature. O Thou who hast
‘ given me this Knowledge, who hast given me a
‘ Will to chuse Thee for my Portion, make me
‘ completely happy in being exactly like unto
‘ Thee.

‘ **MEET** me graciously when I approach thy Ta-
‘ ble, and represent thy Son *Jesus* so feelingly to
‘ me, that my Mind may be more clearly illumi-
‘ nated to understand the beauteous Perfection of
‘ his Holiness; and my Will more strongly bent
‘ to cleave unto Him, and all the Powers of my
‘ Soul enlivened to follow and imitate Him to the
‘ End. I go with a Desire, O **LORD**, to learn of
‘ Him, that I may henceforth have low Thoughts
‘ of myself, and low Thoughts of all Enjoyments
‘ on Earth, as a small Part of that Happiness to
‘ which Thou hast designed me, and hateful
‘ Thoughts of every Sin, as that which is opposite
‘ both

' both to Thee and to my own Happiness. O that
 ' the Thoughts of thy Goodness, may ever here-
 ' after make me Partaker of more of thy Holiness,
 ' that thy Mercy and Indulgence may never tempt
 ' me to offend thee, but rather affright me into
 ' thy Obedience; that I may love Thee so much,
 ' as to feel it a Satisfaction to cross my own Desires,
 ' to fulfil thy Will and Pleasure. O that it may
 ' be a Comfort to me to deny them; that I may
 ' account it the greatest Victory to overcome my-
 ' self; my highest Triumph that Thou, LORD,
 ' conquereſt, and makeſt me thy willing Subject.
 ' I hope to be ſubdued perfectly unto Thee, and
 ' enabled to maintain a ſovereign Dominion
 ' over all Things here; ſo that I may uſe them all
 ' ſoberly, moderately, and with due Acknow-
 ' ledgments to Thee, but be brought in Subjec-
 ' tion unto none. *Amen, LORD Jeſus.*



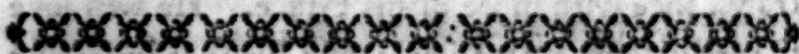
A Meditation afterward at Home.

WHAT makes thee ſigh, my Soul, now
 thou haſt been with thy Saviour? Thou
 art afraid thou ſhalt forget Him, now thoſe ſenſible
 Representations are removed from thine Eyes; and
 that thy Love and thy Joy will vaniſh, now thou
 art gone from his bleſſed Preſence. Be of good
 Comfort for He is every-where, and will not ab-
 ſent Himſelf if thou art deſirous of his Company.
His Word is nigh thee, even in thy Mouth and in thy
Heart. Look into his holy Goſpel, and read a-
 gain and again the Story of his Love. Look into
 thyſelf, and ſee what He hath already done for thee,
 and He will not fail to be ever doing more. He
 hath given thee a *Well of living Water, ſpringing up*
into

into everlasting Life, if thou believest. And thou may'st feed continually on the Remembrances, which He hath now given thee of Himself. He desires thou wouldest make Him thy daily Bread; and be ever drawing Life, and Power, and Joy from Him, the Fountain of Life. Doth not He love Holiness, better than thou canst do thyself? Did He not live, did He not die, did He not rise again, and is He not at God's Right-hand, and hath He not an unchangeable Priesthood, that He may bring us to God, and purify to Himself a peculiar People, zealous of good Works? Be confident of this very Thing, that He which hath begun a good Work in thee, will finish it until the Day of Jesus Christ. Do but let Him know every Day that thou lovest Righteousness and hatest Iniquity, and He will crown thee with more of his Grace. He will love to beautify his own Image, and make it fairer and clearer wheresoever He finds it. Do but work out thy Salvation with Fear and Trembling, and thou needest not fear, He will continue to work in thee for ever. That little Light which is in thee, shall increase to perfect Day.

AND here remember, that the more thou canst forego thy own Will to satisfy his; the more assured thou wilt grow that He delights in thee, and will rejoice over thee to do thee good; and so thou canst never fail to find thy Joy in Him to be full. Therefore resolve particularly all this Week to meditate often upon his absolute RESIGNATION to his Father's Will in all Things; of which He hath given such a perfect Example from the Beginning to the End of his Life. When He came into the World, He said, *Lo, I come to do thy Will, O God.* When He preached among Men He protested, saying, *I can of my own self do nothing; because I seek not mine own Will, but the Will of the Father*
which

which hath sent me. And when He was an hungry He protested again; *My Meat is to do the Will of Him that sent me, and to finish his Work.* And when He was in the bitterest Agony, from which Nature was passionately averse, He submitted Himself nevertheless with the greatest Meekness, saying, *Not what I will, but what Thou wilt. Not my Will, but thine be done.* Labour thou after the same Mind and Disposition, both in doing and suffering; remembering the Word that He said unto his Apostles, *The Disciple is not above his Master, nor the Servant above his LORD. It is enough for the Disciple that he be as his Master, and the Servant as his LORD. if ye know these Things, happy are ye if ye do them.*



The Prayer and Thanksgiving

‘ **A**LMIGHTY and most merciful Father, the
 ‘ Fountain of all Life and Happiness; Thou
 ‘ bountifully communicatest thy Blessings, and
 ‘ every where overflowest in thy Mercies to all thy
 ‘ Creatures, more especially to the Sons of Men;
 ‘ who are surrounded with an Ocean of them, the
 ‘ Bounds of which we cannot see, and the Depth
 ‘ whereof we cannot fathom. And the more thir-
 ‘ sty any Souls are, and humbly desirous to receive
 ‘ them, the more it pleaseth Thee to pour out thy
 ‘ Mercies upon them. I thine unworthy Servant,
 ‘ encompassed about with thy Salvation, come to
 ‘ make my humble Acknowledgments, and such
 ‘ Returns of dutiful Affection as I am able to thy
 ‘ Divine Majesty. If I had the Spirits of all Crea-
 ‘ tures united in me, I could not conceive, or
 ‘ worthily

‘worthily expresse thy Loving-Kindness; who hast
‘raised me out of Nothing, to an excellent Degree
‘of Being; endued me with Reason and Wisdom;
‘instructed me in the Christian Faith; and therein
‘let me see such Things as *Eye never saw, Ear ne-
‘ver heard, nor did it enter into the Heart of Man to
‘conceive; that the LORD GOD should dwell among
‘us, and our Nature be exalted at his Right-hand,
‘far above all Angels, Principalities, and Powers,
‘and every Name that is named, not only in this World,
‘but also in that which is to come.* Blessed be the
‘infinite Wisdom and Goodness of GOD, which
‘sent his Son *Jesus*, born of a Woman, to die for
‘us, and to be a Propitiation for our Sins; and by
‘Means of Death, hath crowned Him with Glory
‘and Honour, that we might have a blessed Hope
‘of Glory, Honour and Immortality together with
‘Himself. I ought to be overwhelmed with the
‘Thoughts of thy Mercies, which I cannot com-
‘prehend. The great Load of them ought to press
‘my Heart continually, to send them all back again
‘in eternal Love and Obedience. Accept, good
‘LORD, I beseech Thee, of such poor Expressions
‘of them as I have now made unto Thee; and of
‘my Vows, at thy holy Table, to tender unto
‘Thee better. There thou hast been pleased to give
‘me a sweet Remembrance of thy past Loving-
‘Kindness, and Assurance of the future. Bestow
‘upon me likewise such a wise and considering
‘Heart, that I may sink my Thoughts deeper and
‘deeper into the vast Sea of thy Mercies; and
‘think myself happy when I am filled with such
‘a great Sense of them, that all my Thoughts,
‘Desires, and Actions, are under the Power of
‘Heavenly Love.

‘O that the Love of GOD my Saviour may be
‘ever admirable in mine Eyes! that I may delight
to

' to think of thy Love, to speak of thy Love, and
 ' to imitate thy Love; so that all inordinate Af-
 ' fections may die in me, and I may perform most
 ' ready and easy Obedience to all thy Commands:
 ' Thou hast laid also great Engagements upon me,
 ' in that whilst Thou makest this Provision for my
 ' Soul, Thou hast not neglected my Body; but ta-
 ' ken Care that a World of good Things should
 ' serve my Needs continually. O that my Heart
 ' were but duly sensible of all thy Goodness! I
 ' know then, that I could not deny Thee any
 ' Thing Thou desirest, who hast opened thy Hand
 ' so liberally to me, even beyond my Desires. I
 ' could not but trust Thee, and resign my Will
 ' wholly to Thee, and be contented with what
 ' Thou orderest for me; and in every Thing give
 ' Thanks, which is thy Will in *Christ Jesus* con-
 ' cerning me.

' ALL that I have and can do is too little to
 ' give Thee; I can love Thee but a little, and
 ' therefore I desire that all the World would love
 ' Thee, and worship Thee, and glorify thy Name.
 ' For Thou art great, and dost wondrous Things;
 ' Thou art GOD alone. O that all the Kings of the
 ' Earth would praise Thee, O LORD: Yea, that
 ' they would sing in the Ways of the LORD, for great
 ' is the Glory of the LORD. That they may think
 ' it their greatest Honour to be the Subjects of our
 ' Saviour, and their greatest Security to obey Him
 ' and observe his Laws; that being intrusted with
 ' thy Power, they may employ it to right those
 ' that suffer Wrong, to ease the Oppressed, sup-
 ' ply the Wants of the Poor, defend the Fatherless
 ' and Widows, and comfort all Mankind in their
 ' Miseries. I recommend this Church and King-
 ' dom, our Sovereign and all his Subjects, to thy
 ' most powerful Protection; beseeching Thee to
 ' endue

‘endue us all with thy heavenly Grace, to dispose
‘us to love thy true Religion, and to be zealous
‘of good Works; that our LORD and Master
‘may be honoured by us, and all Men may know
‘we are his Disciples, by our loving one another.
‘Now to the most high GOD, who liveth for ever,
‘whose Dominion is an everlasting Dominion, and his
‘Kingdom from Generation to Generation; before
‘whom all the Inhabitants of the Earth are reputed
‘as nothing; and He doeth according to his Will in
‘the Army of Heaven, and among the Inhabitants of
‘the Earth; be Blessing, and Honour, and Praise
‘rendered, by me and by all Creatures, now and
‘eternally. *Amen.*





THE EIGHTH
MEDITATION

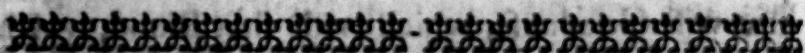
Before the SACRAMENT.

OUR LORD hath done such great Things for us, that we may be tempted sooner not to believe them, than to forget them. But this is one Piece of the Greatness of that Love, that it hath taken Care it should be alway remembered. He hath not thought it enough to die for us, but He hath left us a Representation of it; and a Command to *shew forth his Death untill He come*. What dost thou think of that Command? Is it a Burden to thee to yield Obedience to it? Dost thou unwillingly *do this in Remembrance of Him*? What! is it a sad Thing to think of declaring the Goodness of the LORD, to magnify the Love of GOD, to profess ourselves his Servants, and to engage to Him our Fidelity? Thou art not a Stranger sure, to thy own Happiness, but knowest better Things, even Things that accompany Salvation. Give Glory therefore to the LORD, that He calls thee again so graciously to shew forth his Death; let

let Him know that thou meanest to obey Him; (to attend Him at his holy Table) and thank Him too. But with what blushing should we look there upon that Love, which we have some Time slighted? With what Hatred, upon those Sins which murdered the LORD of Life, with what Joy should we think of the Hope there is, that they may be pardoned? And how shall we stand admiring at that wise Goodness, which made that Blood, which Sinners shed, to be the Expiation for their Sins? Sure we do not believe these Things, or else we shall already feel our Heart burn with Love to Him, and ready to offer itself in Sacrifice before we come to his Altar. Let thy Faith stir up thy Love, and carry all the Passions of thy Heart along with it to Him. Shew Him that the Desire of thy Heart is to the Remembrance of his Name, that thy Care is to please Him, thy Fear to offend Him, thy Joy to do his Will; and thy Sorrow that Thou canst do no more for Him. Let it be a Comfort to thee, that He knows thy Sincerity, and sees the very Secrets of thy Heart; how affectionately thou studiest to be like Him; what a Pleasure it is when thou canst steadfastly think on Him; how it grieves thee when thy Thoughts are broken, thy Affections heavy and dull, and thy Power falls so short of thy Will and Desires. And be assured that He pities thee, that notwithstanding this He will kindly entertain thee, and receive the poorest Oblation thou art able to make Him at his Table. *Eat and be satisfied, and bless the Name of the LORD.* He hath invited thee, He expects thee, He loves to see thee there, and will make thee know that He loves thee, and delights to do thee Good.

LET us go, my Soul, and declare before Angels and Men, that we are Christians, and mean to live and die in his holy Religion. - And let us now

take Shame to ourselves, that we have at any Time contradicted our Belief. Let us acknowledge the Breach of that Faith into which we were baptized; and declare before we go, how great a Trouble it is to us, that we love Him no more, and how desirous we are and fully resolved to love Him better and better.



The Prayer some Time before

O ETERNAL GOD, the LORD of Life, of
 Grace, Peace and all our Comforts, it is of
 thy great Mercies alone that I am not consumed,
 or that I lie not now on a Bed of Sicknes, but
 am invited to feast at thy holy Table. I might
 have loathed even the ordinary Food of my Body;
 and thou continuest an Opportunity, to receive the
 precious Food of my Soul. The Grave might
 have been my Dwelling, the Worms my Com-
 panions, and I been turned into Rottenness and
 Corruption; but now I am going to thy House,
 to be the companion of thy People, and to com-
 municate with Thee and my blessed Saviour;
 that I may be nourished to a blessed Immortality.
 This is nothing else but thy marvellous Mercy,
 and because thy Compassions fail not: For I have
 too many Ways violated thy holy Laws, broken
 thy Covenant, resisted thy Grace, and under-
 valued eternal Life: Thou hast adopted me early
 for thy Child, sown the immortal Seed of thy
 Word in my Heart, sent thy Holy Spirit to fur-
 ther its Growth and Increase to that never dying
 Happiness. But how little have I recovered of thy
 Image in Wisdom, Righteousness and Holiness,
 which hath been miserably defaced! How coldly
 have

'have I sometimes entertained the Motions of thy
'Holy Spirit? How barren and unfruitful have I
'been in the Knowledge of *Jesus Christ*? How
'often have I heard of that great and dreadful
'Day of Reckoning, and been prone to follow the
'little Pleasures of this Life, as if I looked neither
'for Joy nor Misery in the other World? That
'Faith which should save me might justly condemn
'me; and *Jesus* my most compassionate Redeemer,
'without infinite Mercy, become only a severe
'Judge towards me.

'**A D O R E D** be thy Patience and Long suffering
'to Sinners. For ever magnified be that Grace.
'which gives another Opportunity of humbling
'myself before Thee; of intreating thy Favour;
'of deprecating thy Displeasure; and vowing my-
'self again to thy service. O merciful God, ac-
'cording to the Multitude of thy Mercies, in *Christ*
'*Jesus*, blot out all mine Iniquities. I have not
'offended Thee beyond the Height, and Depth, and
'Length, and Breadth of thine incomprehensible
'Love; and there is still remaining in my Heart
'some Esteem of that Love, with an hearty Desire
'to be sanctified throughout in Body, Soul, and
'Spirit. Though not by Works of Righteousness
'which I have done, yet by thy Mercy I hope to
'be saved, through the Washing of Regeneration,
'and more perfect renewing of the Holy Ghost.
'That renewing Virtue from above, I earnestly de-
'fire to be be more abundantly poured on me.
'Let me study to purifie myself, even as Thou art
'pure; to walk before Thee in all Sobriety, Righ-
'teousness, Humility, Meekness, Peaceableness,
'Charity; endeavouring to perfect Holiness in thy
'Fear. Vouchsafe me some Earnests of this Grace,
'when I present myself before Thee, to com-
'memorate the Death of thy Son *Jesus*; who was

' wounded for our Iniquities, and bruised for our
 ' Transgressions: That my Heart may be deeply
 ' wounded with a Sense of Sin, and hate the very
 ' Thought of every evil Way, and chuse to endure
 ' any Misery, rather than offend thy Love again.
 ' O that I might then feel my Thoughts carried a-
 ' way from this World, that I could think of no-
 ' thing but thee, the dying love of my Saviour, and
 ' the Greatness of that Love which I owe to Him.
 ' Replenish my Soul with holy Thoughts, lift me
 ' up in heavenly Meditations, and fill me with a
 ' Multitude of devout Affections, that I may be a-
 ' ble hereafter to do and suffer all Things for his
 ' Sake, and never forget how good He is, and how
 ' good I have resolved to be: Without Thee, I
 ' cannot ascend up unto Thee; and therefore I
 ' look for thy holy Inspirations to accompany me
 ' in all my Meditations, and Prayers, and Praises,
 ' and Thanksgivings, and Resolutions: That at-
 ' tending upon this sacred Service, with Love, and
 ' Zeal, and Delight, and Devotion of Spirit, there
 ' may be an happy Meeting between me and my
 ' Saviour, and such an inseparable Union contract-
 ' ed as may be at last consummated in his Heavenly
 ' Kingdom,



The Meditation afterward.

SEEING it hath pleased my LORD to tie me to
 Himself, by one Bond more, and I have added
 a new Resolution to all the rest, and made Choice
 of Him again for my only Master, how careful
 ought I to be that I prove not a false Disciple? Hast
 thou never read or heard of an Holy Man, who
 never

never used the Name of *Jesus*, but he immediately added, not without the Appearance of singular Pleasure, **MY MASTER?** This was his Glory; this he thought the highest Honour upon Earth, that he served such a Master. Let this be one of thy Thoughts every Day; let it work in thy Mind, till the Sense of these Words be engraved on thy Heart, *My Master JESUS*. Consider that when thou wast baptized, thou wast dedicated to his holy Service; That if thou hast owned and confirmed the sacred Covenant, thou hast renounced all other Masters, the Devil, the World, and the Flesh, and professed thou wouldst be a Servant of *Jesus*: And every Time thou hast been at his Table, thou hast done this over again, and protested thou wilt have no other Master, but only Him. Is there any Cause to repent of thy Choice? Is it not a great Preferment to be one of his family, who is *LORD of Heaven and Earth, the Heir of all Things, the Prince of all the Kings of the Earth, the LORD of Life, and the King of Glory?* Dost thou not profess in thy daily Prayers, that *his Service is perfect Freedom?* Can any reward their Servants like the *blessed and only Potentate, who only bath Immortality?* Do any Servants in the World serve in such Hopes, or enjoy such Promises, or receive such Earnests, as He is pleased to bestow on his? Is not Death the Wages of Sin; but the Gift of God eternal Life? What Servants are admitted to such Familiarity with their LORD, as thou art at his Table? Who are entertained with such a Feast, or live upon such Delights, as they that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Master's Will, who serve only for the Wages of Unrighteousness? How proud is a Man of the Honour to follow the Court of an earthly Prince?

But,

But, if he should be advanced to eat continually at his Table, the World would envy his too great Happiness. What a shame will it prove then, if thou art not *servant in Spirit, serving the LORD*? If thou dost not think thyself honoured enough, and art not well contented in any Condition, who followest such a glorious Master? Thou wilt not pardon thyself if thou art unfaithful to Him; or disgracest his Service by Murmuring, Repining, Dejection of Spirit, or any other unworthy Behaviour toward Him. For what Master ever merited so much at his Servants Hands? We have heard of Servants that have died for their Masters; but where did we ever read or hear of a Master that freely died, even for his rebellious Servants? Ask thyself therefore every Morning, whose Servant am I? What did I promise my Master such a Day? If I call Him LORD and Master, why do not I do the Things that He saith? And shall I go about my Master's Business with a drooping Countenance, and a heavy Heart? Shall I sigh when I hear his Voice, though He bid me deny myself, and take up my Cross and follow Him? Shall any of his Commandments seem grievous to me, after so many, so solemn Professions of Love to Him? God forbid that I should cast such Reproach upon Him. I have not so learned *Christ Jesus*, whose I am, and whom I serve; who hath said, *If any Man serve me, Him will my Father honour*. Can there be Words of greater Grace than these? God be thanked that *I who was the Servant of Sin, am now the Servant of Righteousness*. I ought to account it an Honour to receive his Commands; and to study to do his Will on Earth, as it is done in Heaven. How comfortably then shall I live? How comfortably shall I die? How will it make my Heart to leap for Joy, to hear that Voice of his,

Will

Well done thou good and faithful Servant; enter thou into the Joy of thy Lord,



The Thanksgiving and Prayer.

FOR ever hallowed be thy great Name, O
 Father of Mercies, the GOD of Love, the
 Fountain of all Blessedness. All the Heavenly
 Host delight to praise Thee. O how great is
 thy Goodness, who invitest us who dwell in
 Houses of Clay, to bear them Company in their
 Praises and Thanksgivings? They can add no-
 thing at all unto thy Fulness: But it is our Hap-
 piness to spend our Days here in loving Thee,
 and doing Thee Honour and Service, and to
 pass the Life of the other World in Admiration,
 Love, and Thanksgiving. Blessed be the Name
 of GOD our Father, who hath raised us out of
 Nothing, and hath not appointed us unto Wrath,
 but to obtain Salvation by our LORD Jesus Christ;
 and of GOD our Saviour, who hath redeemed
 us from the Hands of all our Enemies, and pur-
 chased us with a great Price unto Himself; and
 of GOD our Sanctifier and Assister, who keeps
 us every Moment from Destruction. I thank
 Thee, O LORD of Heaven and Earth, for that
 liberal Portion which Thou hast given me,
 thine unworthy Servant, in thy Grace and Fa-
 vour; for the Knowledge of thy holy Gospel,
 which hath brought Life and Immortality to
 Light; for all the good Instructions I have re-
 ceived from thy Ministers, and the tender Care,
 and religious Education of my Parents, Tutors
 and Governors; for all seasonable Reproofs,
 wholesome Counsels, good Admonitions, and
 every

every Truth I have received from my Friends or
 Enemies; for the pious Examples and good
 Conversation of any of my Neighbours; for all
 holy Opportunities, and the Leisure I have to
 attend upon this heavenly Employment; for
 thy merciful Chastisements, and thy wonderful
 Deliverances; for all the good Books Thou hast
 brought to my Hands, and the good Advice
 which I have any Way received; for all my
 Benefactors; all those that love me and pray for
 me; and above all for thy gracious Inspirations
 from above, the holy Thoughts Thou hast put
 into my Mind, and the pious Desires and Pur-
 poses Thou hast stirred up in my Heart; with all
 the Helps and Assistances Thou hast vouchsafed
 me in my Way to Heaven, particularly now at
 this holy Feast, where Thou hast made me
 know and feel how good Thou art.

WHAT shall I return unto Thee for all thy
 Love? What shall I give unto my LORD, who
 hath given Himself for me? I have given Thee
 my whole self, and now devoted all the Powers
 of my Soul and Body to thy Service; that all
 my Thoughts, my Words, my Desires, my
 Passions and Actions may be disposed according
 thy Will and not my own. And I think my-
 self happy, O blessed *Jesus*, in the Choice I
 have made of Thee for my LORD and Master.
 I rejoyce in the Disposal I have made of myself
 to thy Service and Obedience. For a World I
 would not revoke my Consent to be absolutely
 ruled and governed by Thee, as long as I live.
Sin shall not reign in my mortal Body, that I should
obey it in the Lusts thereof.

I COME again to yield myself unto Thee, my
 GOD, and to profess thy Service to be the most
 per-

perfect Freedom; to beseech thy Pardon for all mine Unfaithfulness, and the constant Power of thy Holy Spirit to assist me in the doing thy Will here on Earth, as it is done in Heaven; that all my Resolutions may be persevering, my Endeavours successful, and my Obedience perfect in all Things.

LORD JESUS, do what Thou pleasest in me, and what Thou pleasest with me. Truly I am thy Servant, I am thy Servant; and I will make my Boast continually in this, that I serve the LORD Christ. May I but ever love Thee, and stedfastly cleave unto Thee, and chearfully obey Thee, and faithfully live to honour Thee; I desire nothing else. Come Prosperity or Adversity, come Sickness or Health, Life or Death, so that I may but glorify Thee, and be made conformable to Thee, and bear thine Image in Holiness here, and in Glory hereafter.

AND let all the Earth stand in Awe of Thee, Thou LORD and Ruler of the whole World. Let the Hearts of all People submit themselves to thy Kingdom and Authority. In thy Majesty ride on prosperously, O Thou most Mighty, because of Truth, and Meekness, and Righteousness; till all thine Enemies fall under Thee, and think themselves happy in thy just and merciful Government. I commend thine own Family to thy gracious and powerful Protection, and this Part of it especially in these Kingdoms. That we thy Servants, being hurt by no Persecutions, may evermore give Thanks unto Thee in thy holy Church, and triumph in thy Praise, saying, This God is our God for ever and ever: He will be our Guide even unto Death.



THE NINTH

MEDITATION

Before the SACRAMENT.

SHALL we not be too bold in going so oft to the Table of the LORD? May we not offend Him by our Forwardness to approach his Presence? No sure, if we consider how forward He was to do that which we remember. When He came to offer Himself a Sacrifice for us, He saith, *Lay, I come: In the Volume of the Book it is written of Me: I delight to do thy Will, O God.* And when He eat the last Meal with his Disciples, He said again, *With Desire I have desired to eat this Passover with you before I suffer.* Behold what a hearty Vehemence there was in his Love! What an Ardour in his Desire, to be made an Offering for us, and to be remembered by us! With what Desire then should our Souls approach to his holy Table in Remembrance of Him, who took such Content in dying for us, and was so desirous to institute this holy Feast, for a perpetual Remembrance of his Death?

AWAKE,

AWAKE, awake then thy Faith, call up thy Love, quicken thy Desires; excite all that is within thee to bless the LORD, and speak good of his Name. Say, with Joy, Lo, I come according to thy Command, and delight to do thy Will, O GOD. With Desire I have desired to do this in Remembrance of my LORD, to declare thy mighty Acts, and shew forth the Greatness of thy Love; to profess myself thy Servant, and to glory in the holy Name of my Master *Jesus*; to offer up myself unto Thee an Oblation of Love; to renew my Covenant with Thee, and with all my Brethren; to give Thee Thanks that I am one of thy Family, and for all the Benefits I received, and Thou hast still in Store for thy faithful Servants. But who is able to tell how much He hath done already for us? or find out all that He designs unto us? Who can praise Him according to his excellent Kindness, and his wonderful Works for the Children of Men? The Thoughts of Angels are not wide enough to comprehend them. *O give Thanks therefore unto the LORD, for He is gracious, for his Mercy endureth for ever.* O give Thanks unto Him, who is so desirous of us, such little Hearts, that can hold so little Love unto Him. Let us go to Him, and desire that He would enlarge them, and that He would fill them to the Height with his. Since He is content, if He may but dwell in our Breasts, and have the Government of us in his Hands; let us go and vow, that He shall possess us solely; that no Affection, no Desire, shall dwell in us without his Leave, and all be ordered by Him just as He pleases. And let us shew Him now, that we have prepared no less Gift than our whole selves, to be bestowed on Him; that we are desirous to be commanded by Him, and to do Him Service; and that if He will make us more desirous, more resolved,

and stedfast in these holy Purposes, we will never cease to thank Him in this Manner as long as we live.

AND approaching thus with all Humility to Him, may we not hope that He will accept us, and receive us as his Friends, and embrace us with Love, and inclose us, as we desire, unto Himself? Nay, He will hold us fast tied in the Cords of his Love; not to fetter and imprison us, but to unlock and open our narrow Hearts by the Power of it, that they may be enlarged into the true Liberty of Love to Him, and to all the World; we may hope at last, that it will become as unnatural to offend Him as it is to kill ourselves; that Obedience shall be our Delight; that all good Things on Earth, which have been our Hindrance, shall prove our Encouragement to an holy Life; and that our Watchfulness over ourselves shall be so strict and severe, that we shall not be easily surprized, but continually worship Him, by presenting Him with a Spirit like his own, innocent, and delighting to do all Good.



The Prayer some Time before.

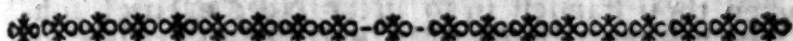
‘ O Most mighty LORD, the high and holy One,
 ‘ who possessest Eternity, who dwellest in the
 ‘ purest Light, and whose Majesty is enthroned in
 ‘ the Midst of all the heavenly Host, who are con-
 ‘ tinually celebrating the Praises of thy Name.
 ‘ The Light of thy Countenance is better than
 ‘ Life, and one Day in thy Courts is better than a
 ‘ thousand: If Thou wilt graciously shine upon
 ‘ me

‘ me when I go unto thy Table; if Thou wilt fill
‘ me with the Joys of Faith, and Love, and holy
‘ Hope, I shall account that Day the Beginning of
‘ eternal Life, and remember as long as I live how
‘ gracious Thou art. But I have little Reason to
‘ expect to be so highly favoured by Thee, who
‘ have forgotten oft-times that Reverence I owe to
‘ Thee my Creator, and that dutiful Affection
‘ which I owe to my Redeemer, and been disobedient to many good Motions of the holy Spirit of
‘ Grace. I have thought so much how to please
‘ myself, and so little of pleasing Thee; spent so
‘ much Time in the Affairs of my Body, and so
‘ little in those of my immortal Soul, that I may
‘ rather sink into Dejection of Spirit toward the
‘ Place of Darkness, than hope to be lifted up toward Heaven.

‘ But thy gracious Pardon, O LORD of Love,
‘ will make me admire and love Thee; and it is
‘ already the hearty Desire of my Soul, that I may
‘ love Thee above all Things, and that all my
‘ Love may run in free and chearful Obedience
‘ to every one of thy Commands: They are all
‘ holy, just and good; they are most lovely and
‘ gracious in mine Eyes. I esteem thy Precepts to
‘ be most highly conducive to the Perfection and
‘ Happiness of our Natures, and joyfully submit
‘ myself to the sovereign Authority of such tender
‘ Love. O pity an humble Suitor unto Thee, that
‘ his Heart may ever be under the Power of thy
‘ holy Commands; and being captivated from all
‘ Things here below, may become a Subject of
‘ thy Love.

‘ I AM sensible how oft I fall short of my own
‘ Desires and Resolutions, and therefore again look
‘ up to Thee with an humble Faith for thy power-

ful Presence with me. Enlighten my Mind more
clearly; settle my wandering Thoughts, awaken
the Conscience of my Duty towards Thee and
toward all Men; compose and quiet all my tur-
bulent Passions, and confirm and strengthen all
the holy Purposes which Thou workest in me.
Vouchsafe, most gracious LORD, to accept and
assist the faintest Endeavours of my Soul to please
Thee, to encourage and further every good In-
clination, to fortify me against the most importu-
nate Temptations, and to enable me to quell and
bring under the strongest Oppositions to thy Will.
deliver up myself absolutely unto it, desiring and
purposing to live in steadfast Conformity to it; to
maintain an humble and reverend Sense of thy
Greatness and Goodness; soberly to use all the
good Things Thou indulgest to me; to exercise
Righteousness, Charity, Meekness and Gentle-
ness to all Men; to possess my Soul in Patience;
to be contented with my Portion; to pray with-
out ceasing, and in every Thing to give Thanks,
which is thy Will in *Christ Jesus* concerning me.
Sanctify, I beseech Thee, the greatest worldly
Blessings to me; support me under the heaviest
Afflictions; fit me for the most sudden or linger-
ing Departure out of this Life, and for whatever
thy wise Providence shall order for me while I
stay in it; and by these Means prepare me for
everlasting Glory. And O that the nearer I ap-
proach unto it, the brighter Sense of it may shine
into my Heart, chasing away the Fears of Death,
and the Cares of Life. O that I may now begin
it, by praising Thee in the Company of thy Saints
with joyful Lips, and every Day praise Thee bet-
ter, and long more for that happy State, where we
shall have nothing else to do but love and praise
Thee for ever.

*The Meditation afterward.*

IS there any Need, after all Thou hast heard, and thought, and said of thy blessed Saviour, that I should call upon thee, and bid thee love Him? Need I intreat and earnestly beseech thee, my Soul, to preserve the Memory of his Kindness, and exhort thee to go again and again, to praise Him in this Manner? Methinks we may turn our Thoughts and our Speech to Him, thanking and admiring the Excess of his Love, that He will let us approach thus near unto Him. It is his Love that He will at all regard us, and receive the Love we offer to Him. But it is a great Marvel of his Love, that He hath intreated us so often, and laid so many Obligations to love Him. What are we, that He should seek after us on this Fashion, who had a Mind to lose Him? It is strange that He will address Himself to our very Senses, that our dull Flesh may not hinder us from loving Him. Good LORD! that thy Delight should be with the Sons of Men. Couldst Thou not live unless we lived also? Canst Thou be at all the better for us? Have we been kind unto Thee, since Thou hast done this for us? Or do we use half so many Entreaties to Thee, to do us Good, as Thou hast done to us, to be good to ourselves. But think withal, what a hopeless Condition that Soul is in, which the Love of God in *Christ Jesus* cannot move to love Him. And what may all thy Brethren expect from thee, who are Partakers of the common Salvation together with thyself? Canst thou find in thy Heart to offend him for whom *Christ* died? Wilt thou

'minishing thy full Goodness. We, the Chil-
 'dren of Men have received a more liberal Share
 'in thy Blessings than the rest of our Fellow-
 'Creatures, and had most large Experience of thy
 'never-ceasing Love and Kindness to us. For
 'after we had wasted those great Treasures where-
 'with Thou didst endow our Natures; Thou hast
 'been pleased to grant us a new and better Por-
 'tion, and to raise us up again with the Addition
 'of many Talents: Having sent thy Son to redeem
 'us, and to be the Author of a supernatural Birth
 'to us; to declare to us all the Will of Thee our
 'heavenly Father, and to give us exceeding great
 'and precious Promises. Thou hast sent Him,
 'blessed be thy Goodness, to bring us Life and
 'Spirit; to strengthen us against all the Powers of
 'Hell and Earth; to break the Force of all Temp-
 'tations; to sanctify even our Affections to us,
 'and the Infirmities of our crazy Bodies; to take
 'out the Sting of Death, and to make it an En-
 'trance into an immortal Life. Thou hast ad-
 'vanced Him to intercede for us at thy Right-
 'Hand; to be our Advocate with Thee, when
 'by our Weakness we sin against Thee; to par-
 'don us when we repent and return to Thee;
 'and to bless us by giving us Repentance, and
 'turning us from all our Iniquities. And to all
 'other Benefits Thou hast added the Comforts of
 'thy holy Table, where I have now partaken of
 'his most blessed Body and Blood. Thou hast
 'shewn me the Greatness of my Saviour's Love;
 'and tied me in new Resolutions to love and
 'serve Thee for ever; and given me strong As-
 'surance of thine everlasting Mercies in *Christ*
 '*Jesus*.

'THESE very Acknowledgments will witness
 'against me, if I should carelessly throw away
 'this

' this new Portion, which 'Thou hast given me in
 ' thy Love. The Remembrance of them will be
 ' intolerable, if I should not improve this extraor-
 ' dinary Grace, which I have now commemo-
 ' rated. I flee unto Thee therefore again, O most
 ' merciful Father, for the Help of thy holy Spirit,
 ' to continue in me a perpetual Memory of that
 ' Love which Thou hast bestowed on me; and of
 ' the Professions I have made of an unmoveable
 ' Love to Thee. O Thou Inspirer of all holy
 ' Thoughts and Desires; O Thou who delightest
 ' to encourage all those that seek after Thee; stop
 ' not the Current of thy bounteous Love; but as
 ' Thou hast drawn me to Thee, and moved me
 ' to devote myself to thy Obedience; so preserve
 ' these Thoughts and Purposes in my Heart for
 ' ever. I believe Thou hearest me, and wilt be
 ' with me. And filled with Power and Might,
 ' and with constant Hope in Thee, I will walk
 ' and not be weary, and run the Ways of thy
 ' Commandments, and not faint. To that Al-
 ' mighty Goodness I commit myself, of which I
 ' have had such long Experience. I will never
 ' doubt of thy Readiness to assist me; but always
 ' look up unto the Heavens from whence cometh
 ' my Help. *My Help cometh from the LORD which*
 ' *made Heaven and Earth. The LORD shall pre-*
 ' *serve me from all Evil: He shall preserve my Soul.*
 ' *The LORD shall preserve my going out, and my com-*
 ' *ing in, from this Time forth and even for ever-*
 ' *more.*'





THE TENTH
MEDITATION

Before the SACRAMENT.

HOW long is it since thou thoughtest of the best Friend thou hast in the whole World? And what were thy last Thoughts of Him? Didst thou not a very little while ago, long for his Company, and wish the Time would come wherein thou mightest again enjoy Him? Didst thou not count the Days 'till that happy Time, when He promised to return or send unto thee? And suppose He be dead, with what Passion dost thou follow his Memory? How art thou moved with the Mention of his dear Name? How oft dost thou look upon the lively Picture of Him, which is drawn in thy Imagination? And dost thou think it could fail to put thee in Mind of what He left thee in Charge when He departed this World? Could'st thou forget the Legacies He left thee, or the Inheritance He bequeathed to thee, as the Heir of his Love.

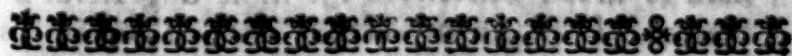
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How long then is it since *Jesus* was in thy Thoughts? Canst thou not tell? Was there ever such a Friend as He, that died to save thee? O how precious should the Name of *Jesus* be unto thee? With what Joy should'st thou receive the News, that He is coming to visit thee? How welcome must this Invitation be from thy blessed Saviour, whom if thou lovest thou canst not but long to see? It is the Voice of thy Well-beloved, that calls unto thee, and saith, Come and feast with me. Come and see by these sensible Signs, which I have left to represent me, how much my Love hath made me to suffer for thee. Behold the lively Figure of my Body and Blood, which was broken and shed to redeem thee. I have caused it to be made on Purpose, that thou mightest not forget me.

WHAT dost thou answer Him? Canst thou say, thou hast looked for this Day? That thou thoughtest it long, 'till thou mightest go to his House, and see Him set forth crucified before thine Eyes? Why? What good did the last Sight of Him do thee? Did it call all his Commands to Mind, and recommend them effectually to thy Love? Did it stir thee up to his Will, and make thee more zealous ever since in working that which is pleasing in his Sight? Having Him, did it make *thee purify thyself even as He is pure*? Go then now as a Friend of his, and do the same again. Renew thy Remembrance of Him. Shew Him the Belief Thou hast in Him; the Love Thou bearest to his Name and Word; how resolved thou art never to forget Him; and how happy thou thinkest thyself, in the Portion He hath given thee in his Grace and Love. Profess to Him that his Commandments are dearer to thee than thy Life; and thou wilt sooner part with it, than not perform his holy Will in every Thing.

Thing. Vow to Him again, that thou wilt be true and faithful to Him. Embrace all thy Brethren there assembled with a kind Affection, because they are his Friends and Followers. Desire that all the World should know Him, and be acquainted with Him; and that a perpetual Memory of Him may be preserved, by doing this as long as the Sun and Moon endure.

THEN thou wilt hear Him, as good as say unto thee, *Son, be of good Chear, thy Sins are forgiven thee.* All that I have is thine. I will be an everlasting Friend to thee, and make thee inherit all Things. It is my Father's good Pleasure to give thee a Kingdom: And here I give thee the Earnest of that purchased Possession. What Reason hast thou to doubt of the Enjoyment, if thou art my Friend, by doing whatsoever I command thee? Do not Friends partake in each others Goods? My Power which I have over all Things in Heaven and Earth, shall assist thee. My Angels shall be thy Guardians. My Spirit shall be thy Guide and Director. My Comforts shall encourage and support thee. *Because I live, thou shalt live also. For I came that my Sheep might have Life, and that they might have it more abundantly.*



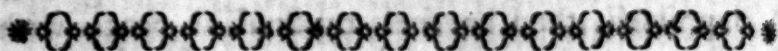
The Prayer some Time before,

‘ O MOST holy and eternal GOD, who art
‘ good and doest Good: The whole Earth is
‘ full of thy Goodness. Thy Mercy reacheth unto
‘ the Heavens, and thy Faithfulness unto the
‘ Clouds. Thou art great in Power, Wisdom,
‘ and

‘ and all other Perfections; and therefore greatly
 ‘ to be feared, honoured, and loved, by all un-
 ‘ derstanding Creatures. When I consider how
 ‘ much Thou hast done for me, or how much
 ‘ I have often promised to do for Thee; I am on
 ‘ both Hands, confounded and ashamed. Thou
 ‘ art my Creator, my Father, my Saviour, and
 ‘ constant Benefactor; the GOD of my Life, of
 ‘ all my present Comforts and future Hopes. I
 ‘ have promised often to be thy faithful Servant,
 ‘ and thy dutiful Child, to glorify Thee both with
 ‘ Body and Soul, and all the good Things Thou
 ‘ hast bestowed on me. In my Baptism I was de-
 ‘ dicated unto Thee, and have many Times con-
 ‘ firmed that Gift, and renewed my Engagements
 ‘ to continue in thy Obedience. In my Promises
 ‘ I have been liberal: But how sparing in Per-
 ‘ formance! Thou, who art acquainted with all
 ‘ my Ways, knowest; and I myself know so
 ‘ much of my Negligence, that I may justly won-
 ‘ der Thou still retainest me in thy Family. A-
 ‘ dored be thy great Long-suffering and Patience
 ‘ toward me and all Mankind. Thanks be to the
 ‘ Name of the LORD, who after our Abuse of so
 ‘ many Blessings, hath added the Gift of his dear
 ‘ Son, and sent Him to pay a Ransom for us. O
 ‘ the unconceivable Greatness of that Love, which
 ‘ hath so much befriended the most ungrateful E-
 ‘ nemies! I lift up my Hands unto Thee in his
 ‘ Name, to receive that gracious Pardon, which
 ‘ He hath purchased for me; hoping through Him,
 ‘ that Thou wilt still continue thy Love unto me,
 ‘ who am stedfastly resolved to love Thee above
 ‘ all Things. Far be it from me to think, that
 ‘ the Love of our LORD shall maintain me in any
 ‘ Rebellion against Thee. No, love me so much,
 ‘ good LORD, as to change my Will, and renew

my
 will

' my Nature into thine own Likeness, that I may
 ' be truly a Friend of God. I wish for no greater
 ' Happiness, than to feel my Soul at peace with
 ' Thee, by an entire and unchangeable Love to
 ' all Righteousness, Goodness, and Truth. And
 ' I am going to remember his dying Love; that
 ' I may devote myself wholly to thy Love and
 ' Service. I do as unfeignedly desire that all my
 ' Sins may die; as I am glad that *Christ* died to be
 ' a Propitiation for them. And I as sincerely offer
 ' up myself, my Understanding, my Will, my
 ' Desires and Passions, and all that I have unto
 ' Thee, as I really believe that He offered up Him-
 ' self for me. O that the Power of the Holy
 ' Ghost may accompany me, and unite my
 ' Thoughts and Affections to make a most thank-
 ' ful Commemoration of his Loving-kindness.
 ' Represent unto my Mind most feelingly all that
 ' *Jesus* hath done and endured for our Sake. Fix
 ' my Mind and Heart upon the inestimable Bene-
 ' fits He hath obtained for me. That I may not
 ' only behold the outward Figures of Him, but
 ' receive those Pledges of his Love, with the hum-
 ' blest Reverence, with such a lively Faith, and
 ' vehement Love, and ready Submission of my
 ' Will to Him, that *Christ Jesus* may be formed
 ' in me. I long for the Happiness of knowing
 ' assuredly that I am a Friend of his, of delighting
 ' greatly in his Commandments, and trusting my-
 ' self and all my Concerns entirely in his Hands,
 ' and contenting myself in his Love and Good-
 ' will toward me, and rejoycing in the sovereign
 ' Dominion, Power, and Glory, which Thou
 ' hast given Him; with most earnest Desires that
 ' all the World may love and obey Him.' *Amen.*



The Meditation afterward.

WITH what Unwillingness are we wont to leave the Company of a Friend in whom we delight? How doth the Remembrance of Him stick unto our Mind? How often do we think of the kind Words we heard from his Mouth, and view the Tokens He hath left with us of his Love? Do we not use to cast our Eyes behind us when we go from Him, and look after Him as long as He is in Sight? Are we not glad to see but his Back, when we cannot behold his Face? O *Jesus* (then shouldst thou say) who can be content to part with the Thoughts of Thee, when He sees the Love Thou bearest to us? And all the Blessings Thou impartest to thy Frinds and Followers? I should look as far as Heaven, rather than suffer Thee to go out of my Thoughts; and always be casting mine Eyes to thy dwelling Place, that I may behold, at this Distance, though never so little of thy most excellent Glory.

I WILL not cease to be often looking after my Saviour. What though I cannot always see Him, so as I have now seen Him in the Sanctuary; yet I will never forget Him. And the darkest Apprehensions of his Love and Favour, shall be dearer to me, than any Object in this World. Blessed be his Goodness, which hath given me such Pledges of it, as engage me to remember Him. *I will be ever mindful to keep the Covenant, I have made with Him, and remember his Commandments to do them.* O sweet Words which I have heard from
the

the Mouth of my Saviour; *Whosoever shall do the Will of GOD, the same is my Brother, and my Sister, and my Mother.* I have no other Will, O LORD, but thine; and I will prove continually, what is *that good, and acceptable, and perfect Will* of thine, that we may be eternal Friends, by the constant Union of our Wills in one. Let my LORD command what He pleases, it shall be obeyed. Let him do what He thinks Good; my Will shall be done as well as his.

O MY Soul, thou hast said unto the LORD, *Thou art my LORD; but my Goodness extendeth not unto Him, but to the Saints that are in the Earth.* They are his Friends, and what Thou doest to them He accounts done to Himself. Think thyself happy that thou wilt never want Him, whilst thou enjoyest them. Thou feedest Him when thou feedest them. Thou goest to see Him, when thou visitest them in their Need. *Verily I say unto you, (they are the Words of the LORD) in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.*

LOOK on it as a great Part of the Riches of the divine Grace, that He is not only content to love us Himself, but hath contrived Means that all Men else may love us, and commands them so to do. Begin this Brotherly-kindness then thyself, that so thou mayest be able to say every Day, O how great is thy Mercy, O LORD, that Thou lovest me Thyself, and wouldest have all the World to love me! O how great is thy Goodness, that Thou not only chargest them so to do, but engagest them to love me by thy Love! Yea, to love me so, as Thou hast loved me and them, and so as they love themselves. How full, how incomprehensible is the Love of my GOD, who would have me hated by

none, but every Man to be my Friend ; if I am in Need, every Man to do me Good ? How can I want who have such a Father, who hath made all Men to be my Brethren ? How happy would He make me, who labours to set all Hearts open to me, that as many Men as I see, so many Lovers I may behold ? Thou dwellest, O GOD, in Love ; and wouldst have me to do so too, by loving, and being beloved of all. What Returns shall I make to the LORD for his Love ! He tells me that it is Love. Love thy Brethren, *love them with a pure Heart fervently.* This is the Thing which I would have thee to do ; and this will make thee blessed for ever, by loving me and all others, and by being beloved of me, and of all Men else that love me.



The Thanksgiving and Prayer.

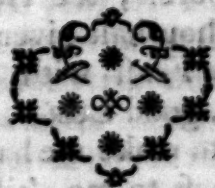
‘ O LORD GOD Almighty, which is, which was, and is to come ; who art the Happiness of Men and Angels, and hast an innumerable Company of beautiful Creatures always beholding thy Glories, satisfied with thy Love, delighting themselves in thy Praises. I cast down myself before Thee to join together with all that heavenly Host, in lauding and magnifying thy great and holy Name, and rejoycing in thee with Thanksgiving.

‘ THOU hast created all Things, and for thy Pleasure they are and were created. Thou hast redeemed Mankind by the Blood of thy Son, and raised us out of the Dust, that we might sit
‘ with

with Him in heavenly Places. Thou hast sent the
 Holy Ghost the Comforter, in Signs and Won-
 ders, and divers Miracles; in Gifts of Know-
 ledge, Wisdom, and Prophecy, and in Abun-
 dance of thy Grace, to renew and sanctify the
 Hearts of thy faithful People. The Apostles and
 Ministers of Reconciliation were thy Gift; by
 whom Thou hast brought the glad Tidings of
 Salvation into these Parts of the World. The
 Son of Righteousness, praised be thy Goodness,
 hath enlightened our Eyes, who sat in Darkness,
 and in the Shadow of Death. I have been thy
 constant Care from my first Conception and En-
 trance into the World untill this Moment. In-
 numerable Blessings Thou hast bestowed on me;
 and I still hear the Voice of Joy and Gladness. I
 behold my Guides and Instructors, and have the
 Liberty to go into thy House, and I see my Sa-
 viour Himself in the Remembrances and Pledges
 He hath let me of his dying Love. I will never
 cease to adore and extol thy Mercy, who hast
 kept me from going down into the Pit, and saved
 my Soul from the nethermost Hell. Blessed be
 thy Goodness for the constant Provision of thy
 House; the Comforts of thy Holy Spirit; the So-
 ciety of thy Children; the Hopes of Heaven;
 and the Tastes Thou hast given me of immortal
 Joys in this holy Feast with my Saviour. As
 Thou hast begun, good LORD, out of thine own
 undeserved Love to make me happy; so continue
 thy Loving-kindness to me, 'till it be finished in
 perfect Friendship with Thee. Preserve in me a
 constant and prevailing Sense of thy Goodness,
 that I may willingly obey Thee, and cheerfully
 do thy Will in all Things. That the very same
 Mind may be in me, which was also in *Christ*
Jesus; whose Meat it was to do thy Will, and finish
the Work of Thee that sentest Him. O that God

' would count me worthy of this Calling, and fulfill
 ' in me all the good Pleasure of his Goodness, and
 ' the Work of Faith with Power. That I may stand
 ' perfect and compleat in all the Will of GOD: And
 ' the Name of the LORD JESUS may be glorified in
 ' Me, and I in Him, according to the Grace of our
 ' GOD, and the LORD JESUS CHRIST. I have
 ' given myself now again unto Thee, and profes-
 ' sed the strictest Friendship with Thee: LORD,
 ' help me to keep it without Spot, and unrebukable,
 ' untill the appearing of the LORD JESUS. That
 ' both Body and Soul being preserved pure and
 ' undefiled, as the Temples of the Holy Ghost, it
 ' may be my constant Guide, Strength, and Com-
 ' fort, and lead me safely through all the Difficul-
 ' ties and Dangers of this World, the Enticements
 ' of the Flesh, and the Crafts and Subtilties of the
 ' Devil, to a Place of Peace and Safety in the Re-
 ' gions above, where I may for ever dwell in thy
 ' Love, and sing thy Praise.'

6 JY 64



THE



THE ELEVENTH

MEDITATION

Before the SACRAMENT.

WITH what Wonder do we entertain Things which are strange and unusual? The very News of them carries great Numbers to see them, and the Sight of them fixes their Eyes on them, as if they could never have enough of them. Behold here the Wonder of Wonders, which thou art called to feed thine Eyes and Heart withall. God is come to dwell in Flesh. This Flesh is made a Sacrifice for the Sins of the World. And He invites thee now to a Feast upon that Sacrifice; that thou mayst dwell in Him and He in thee. O marvellous Love! What Eyes ever saw such a Sight as the Son of God dying on a Cross, the only begotten of the Father bleeding as a Malefactor? The glorious King of Heaven laying down his Life freely for his own Subjects: Rebels I should have called them,

them, and Enemies to Him? Where are all my Thoughts? where is my Admiration? whither are all my Desires gone? Strange, that my Thoughts should be so heavy, and my Affections so cold! that my Hunger and Thirst, my Love and my Joy should be no more excited, at the very Motion to go to the House of GOD, to make a thankful Remembrance of his Death! We think the Angels lead an happy Life, in their blessed Employment of giving continual Praises to GOD; why do I not go then with a more forward Joy into the Courts of the LORD to do this in Remembrance of *Christ*, which those heavenly Creatures do not do? *For he hath not taken hold of the Nature of Angels but of the Seed of Abraham*, for whom He hath prepared also this sacred Food of which they never tasted. Behold the Treasures of Grace and Glory which He offers thee? And by these Signs of his Body and Blood would make over to thee. Is not Love the very Life and Soul of the World? Is it not the Joy and Satisfaction of Hearts? Behold here the worthiest Object of it that ever was. See how He would fill and possess thy whole Soul with perfect Contentment. And lest thou should'st be so unhappy, as not to dwell in Love: See how He would engage Thee by these Bonds in which thou art going to tie thyself, to love the LORD thy GOD with all thy Heart, Soul and Strength; and thy Neighbour as thyself. How doth He study to gratify thee in thy most noble Desires? Call up thy best and purest Thoughts. Endeavour to forget all other Things, and only to look upon *Jesus*. If any Thing can make thee love GOD, it must be his Love. If any Thing can make thee hate Sin, it must be this Sacrifice for it. If any Thing can make thee willing and obedient, it must be his Obedience to the Death. Think then when

thou
 should'st have
 them

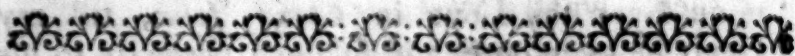
thou comest into his Presence, that thou seest Him hanging on his Cross. Think thou seest Him spreading out his Arms, and resigning Himself to the Will of GOD. That thou beholdest his gaping Wounds, and the Blood trickling down his sacred Body. That thou hearest Him cry unto Thee; did I not love thee, when I bled to Death for Thee? Did I not love thee, when I endured this Pain and Sorrow to redeem thee? Could I do more than give myself, to deliver Thee from Death, and open the Kingdom of Heaven and eternal Life? And then what Heart is there, that need be taught what it should say, and what it should do on this Occasion? Who can refrain from giving Blessing, and Praise, and Glory in the highest to Him? Who can want Thanks to render Him for such invaluable Benefits? Nay, who would not rejoice to think of serving one that hath merited thus of Him; and intends to reward his Duty with that very Glory which the Father hath given Him? Our LORD cannot but expect to see thy Mind fraught with heavenly Thoughts, thy Will bowing and submitting wholly to his Disposal. And to all such he saith by his Ministers, *Come to my Supper, for all Things are ready; come and take this holy Sacrament to your Comfort. Rejoice with Me and be exceeding glad; for I love you, and will love you to the End.*

The Prayer some Time before.

‘O Most holy LORD of Heaven and Earth.
‘Whom to know is the Beginning of Life;
‘Whom to love is our Perfection upon Earth;
‘whom

' whom to possess is Heaven itself. It was thy
 ' great Goodness to make us to know Thee, and
 ' love Thee, and be like unto Thee. And a
 ' greater to sue unto us and intreat for our Af-
 ' fections. But it is the greatest of all, that Thou
 ' hast sent thy Son *Jesus* to beseech us, and to add
 ' mighty Importunities to his Intreaties ; that we
 ' would do that, which we ought to be desirous to
 ' do, as the greatest Happiness we are capable of.
 ' LORD what is Man that Thou art thus kind
 ' unto him : We are very little Things ; hugely
 ' below thy Notice. We are naturally infirm and
 ' crazed in our Bodies ; and our Understandings
 ' are short-sighted, our Reasonings weak and
 ' childish, our Passions easily disordered, our Re-
 ' solutions inconstant ; and by Sin we have made
 ' ourselves worse, and turned those into greater
 ' Mischiefs. So that if thou hadst been pleased to
 ' shew but a little Compassion to us, what could
 ' we have expected more from thy Goodness?
 ' But that thou shouldst advance such wretched
 ' Things as we are who know not how to value
 ' and esteem thy Benefits, to the Dignity of thy
 ' Children ; to make us like Thyself in Righteous-
 ' ness, Goodness and Truth ; and at last to give us
 ' a blessed Immortality. O how astonishing is
 ' this Love ! Which Thou hast shewn to us in
 ' the Son of thy Love the *Lord Jesus*. I am
 ' ashamed to think that this Grace hath waited so
 ' long upon me, and been no better entertained
 ' and improved. That my Apprehensions of it
 ' are still so dull ; of so little Force, to constrain
 ' my whole Soul to love Thee, and live to Thee
 ' for ever. I most humbly flee to that Grace
 ' which hath abounded thus towards me, for the
 ' Pardon it hath promised to those, who yield
 ' themselves to be govern'd by it. O let not thy
 ' unwearied Goodness be provoked yet, to cast off
 the

' the Care of me : But continue to hold before
 ' mine Eyes thy Love in *Christ Jesus*, till my
 ' Heart be overcome and subdued perfectly to his
 ' Obedience. That I may abandon every evil
 ' Way ; and it may be the very Business of my
 ' Life to purify myself as Thou art pure ; from
 ' all inordinate Cares and Fears ; from sensual
 ' Lusts and brutish Passions ; from Anger and
 ' Hatred ; Envy and Malice ; Pride and Vanity ;
 ' Falseness and Dissimulation ; Murmuring and
 ' Discontent, and whatsoever is opposite to thy
 ' blessed Nature and Will declared by *Christ Je-*
 ' *sus*. O that the Faith of *Christ* which Thou
 ' hast planted in my Heart, may take a deeper
 ' Root ; that as I believe Him to be the LORD of
 ' all, who died for me, and bought me with a
 ' Price, and is risen again to be the Author of
 ' eternal Salvation to those that obey Him ; so I
 ' may constantly reverence Him, and religiously
 ' keep his holy Commands, and stedfastly trust
 ' Him, and make Him my Hope, and love His
 ' appearing : And now that I am going to make
 ' Him my renewed Acknowledgements, and de-
 ' vote myself to his holy Obedience ; LORD, fill
 ' me with such worthy Thoughts, Affections and
 ' Resolutions, that I may know that I love Him,
 ' and may rejoice in Hope of his eternal Love. O
 ' that nothing may interpose when I am at thy
 ' Table, to hinder the Effect of these holy De-
 ' sires ; that no Cloud may arise in my Mind to
 ' obscure my Sight of his Love ; no vain Thought
 ' to draw me aside from meditating on his Death
 ' and Passion : But I may be carried then and al-
 ' ways with a strong and irresistible Inclination to
 ' do his Will.



The Meditation afterwards.

WH E R E hast thou been? At an ordinary Meal, or a common Entertainment? What wentest thou out to receive? A Piece of Bread and a Cup of Wine? That we have in our own Houses. Or what wentest thou from Home to see? A dumb Shew, a Company of Men with serious Looks and sad Behaviour? Those we may see among them that mourn for any dead Friend: Or, what wentest thou out for to see? Bread broken, and the Wine poured out, in a solemn and holy Manner by the Appointment of *Christ Jesus*? Yea, and much more than so. *Christ* Himself, the Son of the blessed, under those Signs and Figures of his Death. This is He of whom it is written, *Behold the Lamb of God, that takes away the Sins of the World.* Verily, there is none born of Women like unto Him, the only begotten Son of God, the Heir of all Things. And thou hast been at his Table; thou hast beheld the astonishing Love of God in delivering Him up to suffer for Thee; thou hast received the Pledges of his dearest Love, and the Earnests of all those Goods that He possesses. Couldst thou see no Beauty in Him, that thou shouldst desire Him? Is it nothing to partake of the Merits of his sufferings? To be made the Son of the King of Heaven and the Heir of his Love, by being made Partaker of his Divine Nature? Where were thine Eyes then? What were thy Thoughts doing? None ever believed this Love that God bears to us, who was not moved by it to love Him. For
the

the Creator and Possessor of Heaven and Earth to love thee, what a Word is that? Who can hear it, and not be amazed? Especially when he loves thee so much as to send his Son unto thee, yea, his only Son, the Son of his Love; who hath so loved thee, as to spend his dearest Blood in thy Service; and all this freely, without any Motive but his own Love; and to procure us the greatest Blessings? And need He intreat thee not to forget the Love he hath shewn unto thee? To spend a few Thoughts every Day on such a Friend, that hath deserved so much of thee? A mean Request, which should be granted, one would think, without the asking. And wilt thou be at no Pains to preserve his Memory? Shall He slip out of thy Mind, unless He force Himself into thy Company? That little all that He desires of thee is, that thou wouldst love Him best; and then do even what thou wilt.

It is the Nature of all Love, not to let our Heart be joined to any other Object, which shall in any Degree prejudice that which is loved. Whatsoever is honoured and admired by us above all others; will not permit any Thing to be entertained, that shall injure it in our Thoughts and Affections. If thy Redeemer therefore be seated in thy Heart by unfeigned Love; it will render every Thing despicable, which would draw thy Heart from Him. Thou wilt look upon it as a base Temptation and an unworthy Offer; which is not only to be slighted, but hated and loathed. Thou wilt say, I am dead to Sin, I cannot live any longer therein. I have done with all your adulterate Pleasures. *Jesus* is my Joy, my Life and my Crown; what pleases Him, pleases me. His Love is a Law within my Heart; and therefore I delight to do thy Will, O God.

AND the more to fortify thyself, thou mayst often meditate all this Week, upon the Courage and Constancy, the Fortitude and Magnanimity of *Jesus* in asserting the Truth of *God*. For this is particularly remember'd by *St. Paul* as a Part of his Character, that *He witnessed before Pontius Pilate a good Confession*. By which we should excite ourselves out of Love to Him to follow after *Righteousness, Godliness, Faith, Charity, Patience, and Meekness*, whatsoever it cost us. Let the Dangers be what they will, we should still fight the good Fight of Faith; lay hold on eternal Life. For herein is our Love made perfect that we may have Boldness in the Day of Judgment; because as He is, so are we in this World.

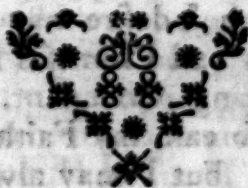


The Thanksgiving and Prayer afterward.

I HUMBLY offer unto Thee, O LORD, together with the whole Company of Heaven, the Sacrifice of Praise and Thanksgiving. The whole World was made by Thee of nothing. The Heavens, the Earth, the Seas, and all that are therein, confess themselves the Work of thy infinite Wisdom and Power. Out of the Dust Thou hast framed our comely Bodies; and inspired into them immortal Spirits, on which Thou hast engraven thy own Image. Thou didst put thine own Majesty upon us, that all thy Creatures here should be obedient to us, and we be obedient only to Thee, the great LORD and Governor of all. O how great was the Honour which

‘ which Thou conferredst upon us ! And how
‘ much more wonderful the Grace Thou hast
‘ given us in *Christ Jesus*, after our Disloyalty and
‘ shameful Disobedience to Thee ? Thou hast sent
‘ Him to redeem us from Hell and Death by his
‘ precious Blood : And given thy Holy Spirit to
‘ sanctify our Hearts, and assist us in our Duty ;
‘ thy Gospel to be our Rule ; thy Son to be our
‘ Example ; thy Ministers to be our Remem-
‘ brances ; thy Sacraments to be our Signs and
‘ Seals of thy Blessing. I have now tasted of thy
‘ great and abundant Love. Thou hast feasted
‘ me at thy Table ; and satisfied me of thy Good-
‘ will towards me. What shall I render unto
‘ Thee, and do for Thee, who hast done all this
‘ for me, who am less than the least of all thy
‘ Mercies ? My Heart burns within me, untill I
‘ have offered up myself again unto Thee ; and
‘ resolved to spend my Days in praising, loving
‘ and serving Thee, to the best of my Power.
‘ O that this holy Sense of Thee may never
‘ vanish out of my Mind : But I may always
‘ think of Thee, declare thy loving Kindness, ap-
‘ prove myself to Thee, by new Bonds and En-
‘ gagements, which I desire may be never loosed.
‘ O that my Vows and Promises may stand as fast
‘ as thine everlasting Covenant. That nothing
‘ may make me break my Faith, which I have
‘ given to Thee ; but I may always, as I stand
‘ bound, most heartily continue to believe in Thee,
‘ to fear Thee, to love Thee with all my Heart, with
‘ all my Soul, and with all my Strength ; to worship
‘ Thee, and give Thee Thanks ; to put my whole
‘ Trust in Thee ; to call upon Thee, and to honour thy
‘ holy Name and Word, and to serve Thee truly all
‘ the Days of my Life. And assist me by thy hea-
‘ venly Grace to do my Duty also faithfully to-
‘ wards my Neighbour : To love him as myself, and

* to do to all Men as I would they should do unto me;
 * to love, honour, and succour my Father and Mother;
 * to honour and obey the King, and all that are put in
 * Authority under him. To submit myself to all my
 * Governors, Teachers, Spiritual Pastors and Mas-
 * ters. To order myself lowly and reverently to all
 * my Betters. To hurt no body by Word or Deed,
 * To be true and just in all my Dealings. To bear no
 * Malice nor Hatred in my Heart. To keep my Hands
 * from Picking and Stealing, and my Tongue from
 * evil Speaking, Lying and Slandering. To keep my
 * Body in Temperance, Soberness and Chastity. Not
 * to covet nor desire other Mens Goods; but to learn
 * and labour truly to get my own Living, and to do my
 * Duty in that State of Life unto which it shall please
 * God to call me.





THE TWELFTH MEDITATION

Before the SACRAMENT.

NEE*D* I be told now, what that Duty is I am going to perform ! Am I not preparing to make a solemn Commemoration before God, Angels and Men, of *Christ's* unheard-of Love in dying for us ! To engage to Him my Fidelity ; to renew the Covenant that is between us ; to open my Heart to Him, and to confirm to Him the most absolute Possession of my Soul and Body ; to wait on Him for His continued Grace ; to shew Him my Willingness to take up his Cross ; and to be his Follower to the Death ; to testify the Love I bear unto, and the Communion I desire to hold with all the Christians that are throughout the World ; to exalt the Name of the Lord, who hath condescended to a Treaty of Peace with us, and upon such easy Terms to become Friends with us, yea, and do great Things for us ? O how

sweet is the Remembrance of these Blessings? How happy am I that He will not let me forget them! but with a continued Kindness invites me again to this delightful Employment? I will go and give Him Thanks for all his Benefits, and for this amongst the rest; that He hath made me so often partake of His blessed Body and Blood, and now gives me a new Opportunity to celebrate in this Manner the Memory of his Love. And O that my Heart was lifted higher than ever, after so long Acquaintance with Him, in Admiration of his Grace, in Faith, in Love, in Joy, in Praise and Thankfulness, in strong and vehement Desires, and in cordial Resolutions to be his devout and faithful Disciple. O that the Hearts of all Men else, who shall approach his Table, may be disposed to the like fervent Affection to his Service; that so many Souls as are then present, so many living Sacrifices there may be to God; so many Wills resigned into his Hands with ardent Love! That so those holy Spirits, which the Apostle tells us, were present in their Christian Assemblies, may be invited to come into ours: And beholding nothing but what is reverend, serious, pure, and full of true Devotion, may be excited to rejoice and praise God together with us.

THE LORD hath prepared his Throne in the Heavens, and his Kingdom ruleth over all. Bless the LORD, ye Angels of his: Bless Him all his Hosts: Bless Him all ye Works of his in all Places of his Dominion: Bless the LORD, O my Soul. Stir up thyself to bless the Name of God our Saviour; who hath not cast us out of his Sight, when we threw off our Obedience to Him; but sent His Son to gather us up again to Him, to invite us by precious Promises, to endear Himself to

us by shedding his Heart's Blood for us, to open the Gate of Paradise once more, and restore us to Immortality; to make us equal with the Angels, and rank us among the eldest Sons of Glory. Let us go, with a greater Love in our Heart toward Him, than ever we felt before. Let us offer up ourselves to Him with a stronger Flame of Devotion; which may always burn and rise up higher and higher, till it touch Heaven; and lift us up thither where our Saviour is in the high and holy Place, *GOD blessed for ever. Amen.*



The Prayer before the Sacrament.

ETERNAL GOD: Whose omnipotent Word brought me and this whole World of Creatures into Being: Out of the Fulness of whose Goodness, we are all fed and maintained; and by whose rich and abundant Grace it is, that our Souls are not in a desperate and forsaken Condition; but may approach with some Confidence to Thee our Maker, who in thy Son hast revealed thyself unto us, a most merciful Father. I fall down before Thee in humble Reverence, to perform that Duty which I owe Thee as thy Creature, and much more as thy redeemed One, through the Purchase Thou hast made of us by the Blood of *Jesus*. I extol and praise thy Wisdom, thy Bounty, thy Holiness and Truth, which endureth for ever. I acknowledge myself beholden to Thee beyond all my Words, or Conceptions. I reproach myself for this base Ingratitude, and all the Wrongs I have done Thee.

I confess the Justice of thy Proceedings, shouldst
 Thou strip me of all those good Things Thou
 hast bestowed on me. I give Thee the Glory
 of thy ineffable Love in thy Son *Christ*. I dis-
 claim all Opposition to thy Will, as base, un-
 just and unaccountable. I vow to Thee my
 intire Service and Obedience; and approve all
 thy Commandments as righteous, wise and
 good. I lay new Bonds upon myself to keep
 them with my whole Heart; and rejoice in thy
 precious Promises, accounting them better than
 Thousands of Gold and Silver. My Hope, my
 Satisfaction, my Comfort is in thy Word;
 which encourages me to wait on Thee for the
 Grace of thy Spirit; blessing Thee for that
 Portion of it, which I have already received. I
 thank Thee for all thy other Goodness to me,
 and trust Thee for the Continuance of it, as far
 as Thou seest profitable in thy wise Providence;
 to which I heartily refer myself. I hope Thou
 wilt accept of these poor but sincere Acknow-
 ledgments, and not condemn me out of my own
 Confessions; but pardon my Errors and Miscar-
 riages, confirm my holy Purposes, pity my In-
 firmities, and strengthen my pious Endeavours.
 That I may perfectly mortify all sinful Desires,
 faithfully discharge my Duty in my several Rela-
 tions, thankfully and soberly use all thy Mercies,
 patiently bear the heaviest Afflictions, and im-
 prove my Soul in Wisdom and Goodness, by all
 the Helps Thou affordest me; by Thy holy
 Gospel, by the good Counsels of others, Thy many
 remarkable Providences about me, and whatsoever
 Courses Thou takest with me, to bring me safe
 through this World, into an happy Eternity.
 And now that I am about to address myself to
 the Table of the Lord, O that I might have

such

' such a sweet Remembrance of his Love, as may
 ' revive my Spirit, encourage my Hope, excite
 ' me to all my Duty, and put an humble Confi-
 ' dence in me, for the Grace of thy holy Spirit,
 ' to enable me to please Thee better ever here-
 ' after. Thou who knowest all Things, feest
 ' that my Soul waits for Thee, O God, and longs
 ' to be more like Thee ; and is ready to offer up
 ' its Understanding, Will, and all its Affections
 ' unto Thee : That I may remain stedfast and
 ' unmoveable in Justice and Charity ; Meekness
 ' and Humility ; Temperance and Purity ; Con-
 ' tentedness and Patience, Devotion and Piety ;
 ' with all other Fruits of thy Spirit. Suffer no-
 ' thing to appear in my Soul before Thee, but re-
 ' verent Thoughts of Thee, zealous Love to
 ' Thee ; passionate Desires that *Christ Jesus* may
 ' live in me, and appear in all the Actions of an
 ' innocent, and useful Life. That so the Day
 ' when I approach unto Thee, may be a Day of
 ' good Tidings of great Joy ; a Day of Peace and
 ' Reconciliation, of Feasting and Refreshment, of
 ' Comfort and Encouragement, to walk before
 ' Thee with a perfect Heart as long as I live.
 ' *Whatsoever Things are true, whatsoever Things are*
 ' *honest, whatsoever Things are pure, whatsoever*
 ' *Things are lovely, whatsoever Things are of good*
 ' *Report ; if there be any Virtue, and if there be*
 ' *any Praise, help Me always to think of these*
 ' *Things. And the God of Peace be with me ; and*
 ' *supply all my Need according to his Riches in Glory,*
 ' *by Christ Jesus.*'



The Meditation afterward at Home.

THOU art my Portion, O LORD; I have said that I would keep thy Word. Why should I repent me of my Choice, or start from my Resolution? Thy Counsels and Commands are the surest Guide; thy Power the strongest Defence; thy good Providence the fullest Store-House; thy eternal Justice and Holiness the best Security; thy Promises the richest Treasure, and Love of Thee our highest Happiness. It is enough, enough, O LORD, to be beloved of Thee, the all-sufficient Good, who comprehendest all Things in thy Mind, and canst do all Things by thy Power, and delightest in raising such Monuments of thy Wisdom and Greatness, as thy Almighty Love may dispense endless Blessing unto. I am well satisfied now that I can say, *Thou art my Refuge and my Portion in the Land of the Living.* The LORD is my Portion: For what shall I be discontented? The LORD is my Portion; of whom shall I be afraid? *Why art Thou cast down, O my Soul, why art thou disquieted within me?* How can his Friends fall to partake of his Bounty, who treats even his Enemies with so much Kindness? *My Soul, wait thou only upon GOD; for my Expectation is from Him.* Trust in the LORD, and do Good, and verily thou shalt be fed? Delight thyself also in the LORD, and He shall give thee the Desires of thy Heart. Cast thy Burthen on the LORD, and He shall sustain thee; He shall never suffer the Righteous to be moved. Wait on the LORD, and keep his Way.

For

For the Eyes of the LORD are upon them that love Him : He is their mighty Protection and strong Stay, a Defence from the Heat, and a Cover from the Sun at Noon : A Preservation from stumbling, and a Help from falling. He raiseth up the Soul, and lighteneth the Eyes : He giveth Life, and Health, and Blessing. My Heart shall rejoyce in Him, because I have trusted in his holy Name. Let thy Mercy, O LORD, be upon me, according as I hope in Thee.

AND I hope that I shall never forget thy Word ; the Revelation of thy Wisdom ; the Declaration of thy Will, and the Description of thy most holy and happy Life. My GOD, I have taken thy Precepts as my Heritage for ever : For they are the rejoycing of my Heart. I have inclined my Heart to perform thy Statutes alway, even unto the End. This Day I have added one Vow more of Consecration to Thee. I have made over myself entirely to Thee, to be thy Portion. Whom shall I love, whom shall I serve ; to whom shall I resign my Will and Ways ? But only to Thee the Father of Lights, and the Father of Mercies, who hast not thought thy Son too much to give to me. Never will I forget this happy Day, which hath brought me a Taste of the Joy and Peace which spring from the Beginning of a God-like Nature. I will always be devoted to Him. Let his Will be done on Earth, as it is in Heaven ; for it is the Will of my heavenly Father. Let these Words remain upon Record against me, if I endeavour not to make Him my Pattern ; and not only in that Place where I have now been, but in all my Behaviour in this World (that great Temple of his) demean myself holily and purely ; with that Humility, Reverence, Meekness, and Submission, which become his Presence. What have I here to do, but to shew forth the glorious Perfections of
Right-

Righteousness, Mercy, and Truth, which I behold in Him? And to declare the Esteem I have of Him, and my Satisfaction in my Portion, by Modesty, Contentedness, Thankfulness, Faith, Patience, Hope, joyful Resignation of all my Concernments, with an equal Mind, to his wise Disposal? This is my Will, this is my Resolution.



The Thanksgiving and Prayer afterward.

‘ **O** MOST high and holy LORD of Heaven
 ‘ and Earth, the Author of every good and
 ‘ perfect Gift. Who art for ever to be humbly acknowledged, worshipped, loved, and obeyed, by
 ‘ me, and by all that know Thee. I have often
 ‘ made Thee my Acknowledgments for my Being,
 ‘ and all the Comforts of it; for the Hopes I have
 ‘ both in this Life and hereafter: And now I come
 ‘ to renew them, that I may be more firmly united
 ‘ to Thee in hearty Love and intire Affection. I
 ‘ cast myself down before Thee, being even oppressed with the great Load of thy Mercies and
 ‘ Benefits, which will not suffer me to dispose of
 ‘ my Heart otherways than to thy Obedience. As
 ‘ I owe my very Being to Thee; so all those good
 ‘ Things which have made it not to be a Burthen
 ‘ to me. I have enjoyed a long Measure of
 ‘ Health, and cannot tell that ever I wanted my
 ‘ daily Bread. The Days of Pain and Sorrow,
 ‘ which I have endured, have been but few, in
 ‘ compare with the many Years of Ease which
 ‘ Thou hast vouchsafed me. I find now all my
 ‘ Senses intire and perfect, and I have many
 ‘ Friends and kind Neighbours; and also a great
 ‘ deal

deal of Time to think of all this, and to prepare myself for thy eternal Favour. How much am I indebted to Thee, for the continued Use of my Understanding, Reason, and Memory; that I can take Notice of all thy Goodness, whereby my Heart may be excited to love Thee, which is the greatest Happiness and Pleasure of all. This, this, O LORD, is the greatest of thy Mercies, that Thou hast given me the Knowledge of thy Love in *Jesus Christ*. And that thy holy Spirit hath shone so often into my Mind, and breathed so often on my Will and Affections, that Thou hast pardoned so many Faults, and waited so long for my Amendment, and so earnestly importuned my Return, and afforded me so many Helps, and such a long Time to perfect my Repentance. Thou hast added also now new Pledges of thy Love and Earnests of immortal Life. *O how precious are thy Thoughts towards me, how great is the Sum of them! If I would go about to number them, they are more than the Sand.* I cannot count the least Part of them; nor ever see any End of thy Goodness; for even whilst I am thinking of it, I receive new Favours from Thee. Every Moment is big with thy Mercies, both to my Soul and my Body, for this Life and that which is to come. But I know enough to make me admire and love thy Goodness, and to make me ashamed of my Forgetfulness and Ingratitude; enough to oblige me eternally to Thee; enough to make me fully contented, and to rejoyce in Thee, as my Portion. Behold, O LORD, I here again sincerely devote myself to observe thy Commands, and keep thy holy Word; I have chosen it as the Rule, and the Comfort of my Life, and I will ever cleave unto thy Testimonies with my whole Heart. I would not abuse th Mercies, nor grow careless, wanton,

VOL. XXXII. E e and

' and secure under the Abundance of thy Good-
 ' ness, but look upon them as Engagements, and
 ' mighty Arguments, to love, acknowledge, and
 ' obey Thee for ever. Blessed be thy Goodness
 ' that I have such Thoughts, and am so inclined.
 ' Accept of my good Desires, Purposes, and Vows,
 ' which I have made; and accompany me always
 ' by thy gracious Assistance, that I may accomplish
 ' what I have begun, and perfect Holiness in thy
 ' Fear. To Thee I recommend all Mankind,
 ' especially thy Church and chosen People, all the
 ' Rulers and Governors of them; that they may
 ' remember Thou art higher than the Highest, the
 ' King of Kings, and Lord of Lords, who wilt
 ' judge all Men without respect of Persons. Give
 ' pure Zeal and Knowledge to thy Ministers, the
 ' Grace of Contentedness to the Poor; and of an
 ' open Heart to the Rich; Wisdom and Discretion
 ' to those that are in their younger Years, and an
 ' holy Hope to comfort the Aged. And endue
 ' them all with an humble Meekness, that, *laying*
 ' *aside all Malice, and all Guile, and Hypocrisies,*
 ' *and Envy, and all Evil-speakings, as new-born*
 ' *Babes, they may desire the sincere Milk of the*
 ' *Word, that they may grow thereby; and offer up*
 ' *continually spiritual Sacrifices, acceptable to Thee by*
 ' *Christ Jesus.* Amen.

6 JY 64



Addi-



Additional Prayers.



I.

A Prayer for Charity.

I ADORE, O most High and Holy One, who inhabitest Eternity, thine infinite Wisdom, Power, Goodness, and all the rest of thy glorious Perfections. The Heaven of Heavens cannot contain Thee, much less canst Thou be comprehended by the most enlarged Thoughts of our shallow Minds; and yet thy Greatness and Majesty doth not despise us thy poor Creatures; but gives us leave and encourages us to come into thy Presence; yea, forcibly draws us many Times towards Thee, and makes us attend to thy Kindness in those inestimable Blessings Thou designest for us. O how much are we indebted to Thee for this Grace and Favour, which comforts my Heart when I am astonished at thy Greatness. I rejoyce

to think of the Greatness of thy Power to protect me; the Greatness of thy Bounty to supply me; the Greatness of thy Wisdom to guide and govern me; and the Greatness of thy fatherly Compassions to hear with my Weaknesses; pardon my Follies, pity my Miseries, and reward my small Services and Sufferings for thy Sake. O how amiable is this Sight, which Thou hast now given me of thy Majesty? And there are visible Tokens of thy great Love to us continually before mine Eyes, which are innumerable; especially those in *Christ Jesus*, the Son of thy Love. O that I could love Thee according to thine excellent Goodness! O that I could love Thee according as Thou hast loved us! But alas! I am so far from this Height of devout Affection, that I am ready to sigh in much Dejection of Spirit, and say, O that I did but love Thee so well as myself! so well as I do other Things; though Thou justly expectest I should love even my Neighbour as myself, from whom I never received such Benefits, as I do from Thee continually. I am ashamed of myself, and blush to cast mine Eyes towards Thee. Thy great Goodness only gives me Hope, that I shall love Thee with all my Heart, and Soul, and Strength, and my Neighbour as myself. I feel my Soul touched with ardent Desire to be more like Thee in doing Good. And therefore most humbly beseech Thee to present thyself continually before me, and to preserve in my Mind a lively Sense of thy great Love in *Christ Jesus*, whereby I may be powerfully moved to put on *Bowels of Mercy*, to be tender-hearted, rich in good Works, ready to distribute, and willing to communicate, according to the Ability which Thou hast given me. I desire no greater Treasure than Abundance of this Charity, which beareth all Things, believeth all Things, hopeth

hopeth all Things, endureth all Things; disposing me always to follow after the Things which make for Peace, and Things wherewith I may edify others. Inspire me more and more with this excellent Spirit, which never faileth; but after it hath made me happy here, will lead me to a State of perfect Love together with Christ Jesus. Blessed be GOD, who hath chosen us in Him, that we should be holy and without Blame before Him in Love. Go on, good LORD, to finish what is begun, and touch my Heart with such a delightful Sense of thy Grace to me, that my Love may abound yet more and more in Knowledge, and in all Judgment; that I may approve Things that are excellent; that I may be sincere and without Offence 'till the Day of Christ; being filled with the Fruits of Righteousness which are by Jesus Christ, unto thy Praise and Glory. Amen.



II.

A Prayer for Patience.

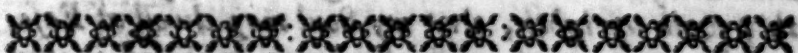
O FATHER of Mercies, and GOD of all Comforts, who to all thy other Benefits wherewith Thou continually loadest us, hast bestowed upon us the Gospel of thy Grace; that we through *Patience and Comfort of the Holy Scriptures, might have Hope.* I praise and magnify, with all my Soul, the wonderful Love of thy Son to us, and his perfect Subjection to Thee; beseeching Thee to fix in my Heart such an ardent Love to Him; that I may be inspired thereby with Resolution to

follow after Him in all the Paths of humble, meek, and patient Virtue. O that I may feel myself pressed by the mighty Power of that Love, not only to be a Doer of thy Will, but for Conscience towards Thee my GOD, to endure Grief, suffering wrongfully; and to run with Patience the whole Race that is before us; looking unto Jesus, the Author and Finisher of our Faith, who for the Joy that was set before Him, endured the Cross, despising the Shame, and is set down at the Right-Hand of the Throne of GOD. Preserve in me such a Reverence towards Thee, the Father of Spirits, that I may neither despise nor faint under thy Corrections: But though Thou bringest me into great and sore Troubles, I may still be in Subjection to Thee, and live in Hope of immortal Glory. And not only so, but I may rejoyce, and glory also in Tribulations for Christ's Sake.

AND whatsoever the Cross be, which lies in my Way to Heaven; O that I may never turn aside, in the least, from Thee to avoid it; but take it up willingly, and bear it as long as Thou pleasest, without murmuring or repining, and with Courage and Chearfulness of Spirit. Endue my Spirit with such Wisdom, and help me to preserve it in such Innocence and Integrity, that it may be able to sustain whatsoever Sickneses, or Pains, or other Calamities befall me. Teach me in every Thing to give Thanks, which is thy Will concerning us in Christ Jesus.

O BLESSED LORD, lead me whither Thou pleasest, I will follow Thee without Complaint. I submit to thy Orders; I reverence thy Wisdom; I trust myself with thy Goodness; I depend upon thy Almighty Power; I rely on thy Promises; beseeching Thee to support me, 'till Patience having

its perfect Work in me, I may be perfect, and intirely wanting nothing. I know the Time is but short, and that Thou hast prepared long Joys to recompence our momentary Sorrows; help me therefore always to possess my Soul in Patience, that so I may at last, after I have done thy Will, O God, inherit the Promise. Amen, Amen.



III.

A Prayer for Faith in God.

O ETHERNAL GOD, the Sovereign of the World, the Perfection of Beauty, the full and satisfying Good, the Joy of all those that know Thee. I doubt not of thy merciful Care and Providence over me, of whose tender Love I have had so long Experience. I depend upon thy Word on which Thou hast caused me to hope; that Thou wilt never leave me nor forsake me, but all Things shall work together for Good to those that love Thee. I stay myself upon thy Almighty Power, and commit myself to thy unerring Wisdom, which disposes all Things; and by the croffest Ways can conduct me to Happiness. I put myself wholly into thy Hands, with an humble Faith in thy infinite Mercies, trusting Thee both with Soul and Body for ever. I wait on Thee for thy gracious Assistance to enable me faithfully to discharge my Duty in every Condition of Life; that so when I leave the World, I may be able to commend my Spirit into thy Hands, hoping for a blessed Resurrection of my Body, and that my Soul shall enter into Rest

Rest and Peace, and at last receive a Crown of Life.. O that I may feel the Power of this Faith sweetly composing and quieting my Spirit in all Events; that I may *never be afraid of evil-tidings; but my Heart may be fixed, trusting in Thee, O LORD.* Dispel all Care and Solitude for Things of this Life; and settle in me such a firm Persuasion that *Thou art a Sun and a Shield, and wilt give Grace and Glory, and with-hold no good Thing from them that walk uprightly, that my Soul may dwell at Ease,* and I may never be distracted nor confused in my Thoughts; but do my Duty towards Thee, with Evenness, and Constancy, and Chearfulness of Heart. Bear me up by thy Almighty Love, that in the worst of Times, I may *rest in Thee, and wait patiently for Thee, and never fret myself in any wise to do Evil.* Thou hast been my Help, therefore I will still make Thee my Refuge, and *in the Shadow of thy Wings will I rejoice.* My Soul waiteth for the LORD; He is my Help and my Shield. My Heart shall rejoice in Him; because I have trusted in his holy Name. Let thy Mercy, O LORD, be upon me according as I hope in Thee. And keep me in perfect Peace, whose Mind is stayed on Thee; because I have trusted in Thee. Amen.



IV.

A Prayer for Resignation to GOD's Will.

O LORD, the Almighty Creator of the World, the most wise Governor of all things which Thou hast made, and our Most gracious and loving Father in the LORD Jesus. How much do I
owe

owe Thee that Thou hast been pleased to call me to the Knowledge of thy Grace; That Thou hast invited me by such precious Promises, drawn me so often and so powerfully by the Motions of thy holy Spirit, and marvellously disposed and provoked me by many happy providences, to seek my own eternal felicity: I see, O LORD, the Strangeness of thy Love; and am ashamed of my own Backwardness and Untowardness of Spirit; that after all this, I have so little Mind to be happy, and am no more serious about that which so infinitely concerns me, and by thy Grace is made so easy to me. Be still so gracious, I most humbly beseech Thee, as to touch my Heart with such a lively Sense of thy wonderful Goodness, as may perfectly subdue me to thy Love and Obedience, and make me absolutely surrender both Soul and Body to Thee, of whose Care and Kindness I am so abundantly assured. O that I may know more feelingly what a Satisfaction it is, to be *blest of the LORD, which made Heaven and Earth*; to wait for thy Salvation in *Christ Jesus*; to have thy holy Spirit for my Guide and Comforter; to be secure of thy good Providence here, and to live in Hope of immortal Glory hereafter. *Strengthen me with Might by the Spirit in the inner Man, that I may be able to comprehend what is the Breadth, and Length, and Depth, and Height, and to know the Love of Christ which passeth Knowledge, 'till I be filled with all the Fulness of Thee, my GOD.* That being full of Divine Wisdom and Knowledge, full of Faith, and Love, and Hope, and all the Fruits of Righteousness, there may be no Room for any Trouble or Disquiet in my Heart; but with an equal Mind and resigned Will, I may pass through all the Changes of this mortal Life. I have frequently offered up, and devoted myself unto Thee; and here again I renew the Surrender, delivering up Soul and Body intirely to do and suffer thy holy

taught of Thee our GOD to love one another, I rejoice in the Beginnings of that heavenly Life, which I feel in my Heart, and that I have tasted any of the Consolation that is in Christ, of the Comfort of Love, of the Fellowship of the Spirit, and have any Bowels, any Mercies, and Commiseration of others. It is the earnest Desire of my Soul, that thy Love may be perfected in me; that I may know Thou dwellest in me, and I in Thee, because Thou hast given me of thy Spirit. Possess me, O LORD, with such a full Sense of thy infinite Love towards us, that it may enlarge more and more the Narrowness of my Spirit, and make Room for all Mankind in my hearty Affection, and I may desire, and seek, and delight in their Welfare and Happiness. And especially endue me with a most ardent Charity towards all Christian People; that I may love them as my Brethren, and as Heirs together of the Grace of Life in Christ Jesus. And seeing Thou hast been pleased to love us so freely, so abundantly, and with such an everlasting Kindness, inspire me, I beseech Thee, with the like Disposition, that I may love my Brethren with a pure Heart fervently. And the LORD make me to increase and abound in Love towards them and towards all Men, and to preserve and continue, notwithstanding all Discouragements or ill Requitals, to serve them in Love. To the End my Heart may be established unblameable in Holiness before Thee our Father, at the Coming of our LORD Jesus Christ with all his Saints. Blessed be thy Goodness, which hath shewn us this most excellent Way; and disposed me to love it, and walk in it. O incline my Heart to excel in this, to be a cheerful Follower of Thee my GOD, and still to walk in Love, as Christ also hath loved us, and given Himself for us, an Offering and a Sacrifice to Thee for a sweet smelling Savour. Free me perfectly from all Ill-will, from Envy, from Self-seeking, from Anger, from Evil-

Evil-Speaking, and all Malice; that I may adorn the Gospel of our Lord Jesus, as I have Opportunity; doing Good unto all Men, especially unto them who are of the Household of Faith. And, O that all Christian People may be like minded, having the same Love, being of one Accord and of one Mind; that nothing may be done through Strife or vain Glory; and there may be no Schism in the Body of Christ; but the Members may have the same Care one of another; and in Lowliness of Mind each may esteem others better than themselves, not looking every Man on his own Things, but every Man also on the Things of others. O that this Mind may be in us all, which was also in Christ Jesus; that we may have Compassion one of another, love as Brethren, be pitiful, and courteous, endeavouring to keep the Unity of the Spirit in the Bond of Peace. And the God of Love and Peace be with us all. Amen.



VI.

A Prayer for Courage in the Profession of Christianity.

O LORD of Heaven and Earth, who art every where the Rest and Peace, the Refuge and Security, the Strength, Help and Salvation of all those who repose an holy Trust and Confidence in Thee; for nothing, not Death itself, can separate them from Thee: I adore thy infinite Love, which hath assumed our nature to such a Nearness to thy own, and raised the LORD Jesus from the Dead, and given Him Glory at thy Right-hand; that all his faithful Followers might rest assured of thy eternal

nal Care of them. Blessed, blessed be thy Name for these glad Tidings of great Joy which raises our Spirits above this World, and places them in Quietness and Safety amidst all the Troubles and Dangers of this Life. I stand infinitely indebted to Thee for this Revelation Thou hast made of thy Good-will to us in *Christ Jesus*, and for the glorious Example that He hath set us; who *before Pontius Pilate* witnessed a good Confession, and sealed thy Truth with his Blood, knowing that his *Flesh should rest in Hope*, and that *Thou wouldst not suffer thy Holy One to see Corruption*. O that I may feel myself enlivened with the same Spirit which was in our Head, *The Captain of our Salvation*, made perfect through Sufferings, being faithful to Him to the very Death, and not doubting I shall receive a *Crown of Life*. It is but Reason that I should part with all I have for Him and his Righteousness; who hath made Himself so freely a Sacrifice of inestimable Value for us Sinners. O that I may be strengthened with all Might according to his glorious Power, unto all Patience and Long-suffering with Joyfulness; giving Thanks to Thee who hast made us meet to be Partakers of the Inheritance of the Saints in Light. It is a faithful Saying, I know that if we be dead with Him, we shall also live with Him: If we suffer, we shall also reign with Him: If we deny Him, He will also deny us. Defend me, O God, from so foul a Wickedness, as the Thought of denying my LORD and Master, but keep me by thy Power through Faith unto Salvation; that the Trial of my Faith, being much more precious than of Gold that perissheth, tho' it be tried with Fire, may be found unto Praise, and Honour, and Glory at the appearing of *Jesus Christ*. Settle, confirm and strengthen me in the Faith, that a steadfast Belief, and a lively Hope in Thee, thro' the Resurrection of the LORD *Jesus*, may not only bear me up with Constancy and Patience,

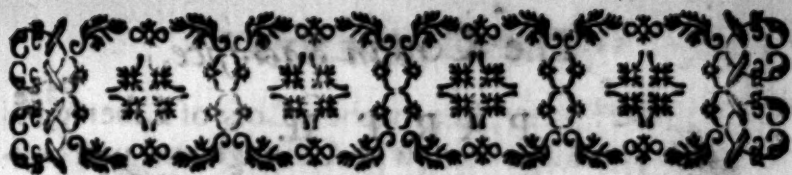
ence, under Shame, Reproaches, Loss of Liberty and Goods, but inspire me with Courage and undaunted Resolution in all Dangers, even in Death itself. Fill and greaten my Mind with such a powerful Sense of those immortal Joys, that nothing may appear so dreadful here as to terrify me from my Duty, or turn me aside from the Paths of Righteousness, Charity, Truth, and Piety; but *suffering according to thy Will, O GOD, may I commit the keeping of my Soul to Thee in Well-doing, as unto a faithful Creator.* And endue me, I beseech Thee, with such a perfect Love to my LORD and Master Christ Jesus, as may cast out all base Fear of Suffering. Fortify my Heart with such a zealous Affection to his Religion, that I may not be *terrified by any Adversaries, nor afraid of their Threats, neither be troubled; but sanctify Thee, the LORD GOD, in my Heart, not fearing those that can kill the Body, but Thee who canst destroy both Soul and Body in Hell.*

REGARD, O LORD, the Supplications of thy Servant, who here hath made an Oblation of himself wholly unto Thee: And endue me with Christian Prudence as well as Courage; that I may be both as wise as a Serpent, and as innocent as a Dove; and never dishonour my Religion either by Rashness or by Cowardice; but with a discreet Zeal cleave unto Truth and Righteousness, saying boldly, *The LORD is my Helper, and I will not fear what Man shall do unto me. In GOD have I put my Trust, therefore shall I never be confounded.* Amen.

6 JY 64

End of the Thirty-second VOLUME.





CONTENTS



THIRTY-SECOND VOLUME.

A RELATION of the HOLY WAR, from Page
5 to 137

EXTRACT from *Bishop PATRICK's* Christian
Sacrifice.

To the Reader ——— 141

The Introduction ——— 147

PART I.

Of the Obligations we have to communicate 149

PART

The CONTENTS.

Page

PART II.

Concerning the Ends and Purposes of this Holy Action	—	—	157
--	---	---	-----

PART III.

How to Communicate with Profit and Pleasure	—	—	196
---	---	---	-----

PART IV.

Containing several Meditations and Prayers	214
--	-----

The first Meditation before the Sacrament	218
---	-----

The Prayer some Time before	—	221
-----------------------------	---	-----

A Meditation after the Sacrament	—	225
----------------------------------	---	-----

The Prayer of Thanksgiving at Home	—	227
------------------------------------	---	-----

The second Meditation before the Sacrament	230
--	-----

The Prayer before the Sacrament	—	232
---------------------------------	---	-----

A Meditation at Home afterward	—	235
--------------------------------	---	-----

The Thanksgiving and Prayer	—	237
-----------------------------	---	-----

The third Meditation before the Sacrament	240
---	-----

The Prayer	—	242
------------	---	-----

A Meditation some Time afterwards	—	245
-----------------------------------	---	-----

The Thanksgiving and Prayer following	—	247
---------------------------------------	---	-----

The

The CONTENTS.

Page

The fourth Meditation before the Sacrament 254

The Prayer some Time before the Communion — — — — 253

A Meditation afterward at Home — 255

The Thanksgiving and Prayer — — 257

The fifth Meditation before the Sacrament — 260

The Prayer some Time before — — 263

The Meditation afterward at Home — 265

The Prayer and Thanksgiving — — 267

The sixth Meditation before the Sacrament — 269

The Prayer before the Communion — — 271

The Meditation at Home — — 273

The Thanksgiving and Prayer — — 276

The seventh Meditation before the Sacrament — — — — 279

The Prayer some Time before — — — — 281

A Meditation afterward at Home — 284

The Prayer and Thanksgiving — — 286

The eighth Meditation before the Sacrament — 290

The Prayer some Time before — — 292

A Me-

The CONTENTS.

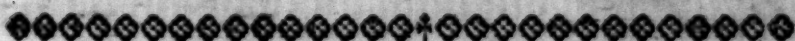
	Page
A Meditation afterward —	294
The Thanksgiving and Prayer —	297
The ninth Meditation before the Sacrament —	300
The Prayer some Time before —	302
A Meditation afterward —	305
The Thanksgiving and Prayer afterward —	306
The tenth Meditation before the Sacrament —	309
The Prayer some Time before —	311
A Meditation afterward —	314
The Thanksgiving and Prayer —	316
The eleventh Meditation before the Sacrament —	319
The Prayer some Time before —	321
A Meditation afterward —	324
The Thanksgiving and Prayer —	326
The twelfth Meditation before the Sacrament —	329
The Prayer some Time before —	331
A Meditation afterward —	334
The Thanksgiving and Prayer —	336
—	ADDI-

The CONTENTS.

Page

ADDITIONAL PRAYERS.

I. For Chastity	—	—	—	339
II. For Patience	—	—	—	341
III. For Faith in God	—	—	—	343
IV. For Resignation to God's Will	—	—	—	344
V. For Brotherly-Kindness	—	—	—	346
VI. For Courage in the Profession of Christianity	—	—	—	348



ADDITIONAL PRAYERS.

I. For Chastity	—	—	—	330
II. For Patience	—	—	—	341
III. For Faith in God	—	—	—	342
IV. For Resignation to God's Will	—	—	—	344
V. For Brotherly-Kindness	—	—	—	346
VI. For Courage in the Protection of Christi-	—	—	—	348

64 YL 6



